BREIFE MEDITATIONS

OF the Most Holy SACRAMENT

And of Preparation, for Receuing the same.

And of some other thinges apertaining to the greatnes and deuotion of so worthy a Misterie.

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THIS Sacramẽt of the moſt Bleſſed body and bloud of our Lord deuoute reader being the Sacramẽt of loue & for loue left vnto vs of our moſt louinge Sauiour: for auoiding of vngratfulnes, it is verie requiſite that it ſhould be receaued and adminiſtred with loue: we hauinge in this life no other thinge to recõpenſe the loue which Chriſt our Sauiour hath euidently ſhewed vnto vs by inſtituting for our cõmoditie ſo moſt louelie a Sacrament, ſauing loue, whereof god hath made vs maiſters & Lords, ſeeing that we haue Power to place it where it beſt pleaſeth vs. Wherefore as Chriſt giuing him ſelfe vnto vs for meate, doth giue vs that which is his owne; and likewiſe the moſt pretious Iewell which he hath, euen ſo by giuing

uinge our loue vnto Almightie GOD, wee giue vnto him that which is our owne & that which is the cheefeſt treſure which we haue. From hence it commeth to paſſe that God worthely maketh more account of this onely thinge then of all other thinges in the worlde: And this is that which he requireth of vs when he ſayeth, *Prabe, fili mi cor tuum mihi.* Giue vnto me (my ſonne) thy hart. that is, loue, which is thine owne. But conſider here the maruailous ſkill and arte of our moſt liberall Ieſus, who for to giue vnto thee, the greateſt perfection which can be giuen vnto any creature, which conſiſteth in the perfect vnion with his creator, giueth thee this moſt pretious Sacrament, & requireth at thy handes noe other thinge but *Prouer.* 23.

but loue, for ſince that it is the propertie of loue to transforme the louer into that which he loueth; which is Almighty God: And being moreouer the propertie of this heauenly Sacrament, as deuine meate which conuerteth into it ſelfe him which eateth it to vnite vs with God him ſelfe, it conſequently followeth that this Sacramẽt and our loue being after this maner conioyned to gither doth vnite vs with Almightie God and maketh vs one ſoule & one hart with him. But becauſe that mans wil is not moued to loue, if his vnderſtanding doth not repreſẽt vnto him a worthy obiect, & the obligatiõ which bindeth him to loue the ſame: for this reſpect I haue cõpoſed this litle booke, which ſhal giue thee occaſion to know the

the greatnes of the gifte which Chriſt Ieſus hath beſtoed vpon thee in leauing vnto thee this moſt maruelos Sacramēt it will alſo declare the obligatiō wherby thou ſtandeſt bound to loue the gift to gither with the giuer: and this is that which cheifly I deſire to the greater glorie of our common Lord in this my litle worke. Therefore I beſeech the diuine goodnes as he hath preuented vs with ſo amiable a gift ſo to graunte vs vertue to receaue it worthely and to the ſaluation of our ſoules.

Amen.

THE FIRST MEDITATION

OF the inſtitution of the moſt holy Sacrament.

CHAP. I.

Pointes to meditate.

1 CONSIDER how our Sauiour inſtituting for vs this moſt maruailous Sacrament declared the cordiall charitie which he had towardes vs, for that he coulde not giue vs any thinge more greate or more pretious; as S. *Iohn* moſt plainly ſignifieth ſaying. *Cum dilexiſſet ſuos, qui erant in mundo in finem dilexit eos.* Ioan. 13.

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2 Consider how that Christ instituted this most louing Sacra mẽt whã he was to passe frõ this world vnto his eternall father, hereby to leaue vs a liuely memory of his passion, suffered for vs, which should inflame our hartes with loue towardes him.

3 Consider that which *S. Chrisostome* affirmeth, saying, that our Sauiour in the institution of this diuine Sacrament shewed his desire to make vs one thinge with him selfe, for that is such a kinde of meate, that it conuerteth into it selfe all those which worthely eate the same.

Luc. 22. *Mar.* 26. 4 Cõsider finally how that whẽ as the Iewes prepared cordes & the Crosse to binde and torment our redeemer, and Iudas went about this treason to deliuer our Sauiour into the hands of his enimies

mies then did he inſtitute this moſt gratious Sacramẽt to bind vs with the chaines of loue.

The Fruit.

The friut which ought to be gathered by this meditation is that the perſon which meditateth, ſhoulde vſe actes of loue: rendering vnto Chriſt, who hath preuented vs with ſuch loue, as to feede vs with him ſelfe in this heauenly Sacrament.

A diſcourſe in maner of a ſpirituall ſpeach

Is it poſſible my ſweete Ieſus, that loue towardes vs hath brought you to this, that being Kinge of eternall glorie & creator of the vniuerſall worlde you would vouchſafe to becom meat for your vile and baſe creature. O loue; exceeding greate is thy force: I thought that the wiſe man

man had ſpoken ſufficientlye enough of thy force and power when as hee ſaide *Fortis eſt vt mors dilectio.* Loue is as ſtronge as death. But now I ſee ful well that of thy force may be ſpoken much more; for that thy ſharpe and ſwift arrows paſſed through the high heauens and arriued vn to the very breaſt of Almightie God, whither the perſing darts of death coulde neuer come nor approche any thing neare. And not contenting thy ſelfe herewith thou woundeſt the hart of the louer in ſuch ſorte, that thou makeſt him to do what thou liſt and by tranſforming him into the thing which he loueth, thou doſt not only ſeperate him from all created things as death doth: but alſo from him ſelfe. It would haue bene ſufficient enough my

Cant. 8.

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creator that thon ſhouldeſt haue ben giuen vnto vs, for our Lord and our God, which thing your holy Prophet accompted for a greate bleſſednes when he ſaide *Beatus populus cuius Dominus de eius.* Bleſſed is the people whoſe Lord is God. But loue hath farther inforced thee to doe thoſe thinges which humaine wiſdome cannot comprehend. It is verily moſt trew that thou being the God of maieſtie, Infinite and Immortall, waſt made man, not only to ſuffer and die for vs, but farther to feede our ſoules with thy moſt pure & ſacred fleſh. Thanked bee loue which coulde ſo prudently finde out this maruailous meanes. Let therfore worldly wiſmē go & maſure with their Pſal. 143

ſmall

ſmall vnderſtanding the infinitnes of this deuine loue. wherfore (my Lord) with verie great reaſon *Abſcondiſti hæc a ſapientibus, & prudentibus, & reuelaſti ea parvulis*: Thou haſt hidden theſe thinges from wiſe and prudent men, and haſt reuealed thē vnto litle ons. But yet I cannot o my Sauiour but remaine al togither amaſed with the mightie boldenes of this your loue, ſince that, at the verie time whē as the torrents of your tribulatiō were ſo maruilouſly increaſed, that the onely thinking thereof in the garden made you to ſwet bloud: it made you ſo forgetfull of your ſelfe and of the torments which were prepared for you that you thought onely how to prouide for vs this moſt diuine meate. O moſt louing Ieſus, full well

Luc. 10

Luc. 22.

well is it written of this your charitie. *Aquæ multæ non potuerunt extinguere charitatem, nec flumina obruent illam.* The greate waters of your passion, & the fludes of your greiues coulde not hinder your charitie from bestoing vpon vs, this so pretious and so singuler a gift. O my soule, the Prophet *Elizeus* made great account of the cloake which *Elias* his maister at his departure leaft him, with the which he deuided the waters of Iordaine and passed through them drie shodd: The Lord and God of *Elias*, being to passe from this world vnto his Father, hath left thee not a garmẽt, but his most sacred body: to thentent he might be thy companion in this painfull pilgrimage, thy comfort in tribulation, & a most holsome meate

Cant. 8.

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in ſpirituall life. Iudge now therefore what accounte thou oughteſt to make, & with how great deuotion thou oughteſt to receaue him: Pray therefore vnto this thy moſt liberall benefactor that the ſame may not happen vnto thee, which happened vnto the people of Iſraell to whom Ieſus our Sauiour was giuen for a maiſter and a guide, but they making noe account of ſo worthy a guide nor yet of his heauenly doctrine, remained ſtill with the veale of ignorãce ouer their eies, and that which is worſe, adioyned vnto their blindnes the vice of ingratitude.

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THE SECOND MEDITATION.

OF the excellencie and dignitie of the Bleſſed Sacrament.

CHAP. II.

Pointes to mediate.

1 CONSIDER how this moſt venerable Sacramẽt is the beginning of all grace & heauenly gifts; for that in it ſelfe it conteineth Chriſt, from whõ as frõ the liuely frountaine is deriued al grace & al holines which can be found in the other Sacraments and in the wholle Church.

2 The greate miracles wrought by this miſterious Sacrament, & the ſeuere chaſtiſmentes where with God hath puniſhed thoſe which vnworthely hanled it; do euedently declare the great dignitie thereof.

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3 Consider how to receaue the other Sacraments, it is sufficiēt to haue contrition, that there may be no let or hendrance of the grace which they conferre: But to receaue this Sacrament (after that one hath fallen into moitall sinne) besides sorow & reuerence, is required another Sacrament, that is, of Confessiō which is an euedent signe of the greatnes thereof.

4 Finally the magnificēce wher with the Church keepeth the sacred *Euchariſt*, the solemne processions which are made when it is caried abroade, and the faling down on their knees of all great Princes, at the only sight of this misticall Sacramēt; giue greate testimonies of the dignitie and excellencie thereof.

The fruit.

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That which is to be reaped by this meditation is deuoutly to reuerence, and humbly to honor with affectiō of hart this so worthy and so excellent a Sacramēt not only with internall but also with externall actes.

A discourse in maner of a spiritnall speach.

REIOYCE & be glad O holy Church, for this so pretious a gifte which frō heauen hath dscēded vnto thee, for so great and so worthy is this gifte, that nether in earth nor in heauē cā be any greter thing since that it conteineth in it selfe him whō the Apostle calleth, *Splendor gloriæ Dei*: the brightnes of the glorie of God, although hidden and couered for thy greater *Heb.8.*

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uour. Thou knoweſt verie well that when *Moyſes* deſcended frō mount *Sinay* where he had talked with Almightie God, the ſonnes of Iſralel could not ſpeke with him for the brightnes of his countinãce: for which cauſe the holie Scripture ſaieth that *Poſuit velamen ſuper faciem ſuam*: He put a veale vpon his face that thereby euery one might ſpeake and conuerſe with him. After this ſorte our heauenlye *Moyſes* hath done with vs, who not contenting him ſelfe with deliuering of vs from the hard ſeruitude of Egipt, hath vealed and couered him ſelfe with the accidents and forme of bread, that by this meanes the brightnes of his glory ſhoulde nether feare vs, nor make vs remaine farr of from him. O vnmeſurea-

Exod. 34.

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ble loue, how much haſt thou preuailed with my Lord. Thou holy Church haſt good reaſon to builde riche Altars, to erect goodly Tabernacles, and with many lights to honor this moſt holy & reuerend bread. Cloath therefore thy walls with pretious tapeſtries, and make greate Pixes of ſiluer and of golde for to keepe and place the ſame: for ſince that it is the rich Iewell of that ringe whereby thou art eſpouſed vnto Almightie God; it is moſt fit and conuenient that it ſhould be adorned with all-kind of rich & pretious ornamẽts Albeit whatſoeuer thou art able to doe, it is all litle or nothing in reſpect of the excelencie and merit thereof, yea when thou ſhalt haue done aſmuch as thou knoweſt, as much as thou canſt

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and as much as thou wouldeſt: thou ſhalt neuer be able to adde any one thinge to the greatnes of this moſt glorious Sacrament the maieſtie thereof being ſuch that it rather giueth others reputation then receaueth any frō others: wherfore by it and by the preſence thereof, Preiſtes, Alters, Tabernacles, and Pixes remaine honored and ſanctified And no maruell at all, ſince that it conteineth in it ſelfe, him who hathe created the Vniuerſall world, from whom the Angels haue had their being, who is the infinite ſea of all perfection and ſo mightie and ſo greate, that he infinitly ſurpaſſeth all humane capacitie. After this ſorte the Prophet vnderſtandeth him whē he ſaieth *Magnus Dominus & magnitudinis eius non eſt finis*

Pſal. 144.

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There is no limitts or termes to the greatnes of Almightie God and therefore we can not adde vnto him any perfection at all. And this is the cauſe my ſoule, that with the conſideration of the excellency of this moſt marvailous Sacrament, the eies of mans minde are dimmed and daſeled, wherefore now, thou haſt no more to maruell at the greate giftes which kinge *Aſſuerus* beſtowed (after that he was maried) vpon *Heſter*, because they were earthly giftes which gaue noe life of ſpirite. But rather maruell ſtill at the moſt pretious gifte, which God hath giuen vnto his millitante Church, after that he was eſpouſed vnto the humaine nature, for this is a heauenly gifte, of infinit valeur, and giueth eternall *Heſt.* 2.

life to thoſe which worthely receaue it. Alas (my Lord) that for to beſtowe a gifte on vs conformable vnto youre magnificence, you haue bounde vs in ſuch ſort: that vnleſſe your ſelfe helpe and ſuccor vs, we ſhall remaine vngratefull and cõfuſed. I knowe very well (my Lord) that it is not your cuſtome to confounde thoſe which deſire to ſerue you, with ſincere loue; graunt me therfore I beſeech you that being holpẽ with your grace I may alwaies heraftcr loue and ſerue you.

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THE THIRD MEDITATION.

Of the wonderfulnes of the most holy Sacrament.

CHAP. III.

Pointes to meditate.

1 CONSIDER the maruailous wisdome of our Sauiour, who determining to become our foode and knowing how nature abhorreth to eate humaine flesh & to drinke mans bloud; he left him selfe vnder the formes of bread & wine, which are the common nourishments and gratefull vnto euery one.

2 Consider afterward the infinite goodnes of Christ Iesus, who communicating him selfe vnto vs, vnder the forms of bred and wine, doth giue vs cause of

merit, for if Christ our Sauiour ſhould bee ſeene in the ſacred hoaſt, our merit would ceaſe: but not ſeeing him, we exerciſe our faith, which increaſing in vs by multiplying of actes, maketh vs to increaſe likewiſe in grace, & for to merit greater glory.

3 Conſider farther, the greate power which Chriſt our Sauiour hath ſhewed in this moſt maruai lous Sacramēt, ſince that by the force of thoſe fewe wordes of Conſecration, our Sauiour com ming into the Hoaſt, their alto-gither preſently ceaſeth the ſub-ſtance of bread, & the accidents which we ſee and touch aboue all order of nature are ſuſtained by them ſelues.

4 Conſider how this heauenly meate is not conuerted & chan-ged into the ſubſtance of him

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which eateth it, as naturally it happeneth vnto other meates; but it conuerteth vs into it selfe, wherfore because it is a Diuine kinde of meate, it likewise maketh vs diuine and the sonnes of God.

5. Consider how other meates only sustaine the Bodie, but this meat nourisheth the soule in spiritual life. Moreouer when it is receaued, it is al receaued, & yet it is not cõsumed, nor neuer faileth as other meate doth: & one receaueth as much as a thousãd.

The Fruit.

The fruit of this Meditation, is to remaine with admiratiõ, that GOD moued with pure loue, hath giuen vnto vs his vngratefull creatures such a worthie Sacrament: and to be confounded for that we haue neither beene

anſwerable vnto the gifte, nor yet the loue wherwith our Sauiour hath beſtowed it vpon vs.

A ſpiritual ſpeach.

It cannot be denied (my Lord) but that the great workmanſhip of this huge world, by your omnipotẽcie produced of nothing, is a marueilous thing. And more ouer I confeſſe that the compoſition of man is a moſt rare and wonderfull matter, ſince that in him your diuine wiſdome hath ſo included all other creatures, that with good reaſon, man is called of the wiſe and learned, a litle worlde. And yet ADAM was not God, and the world is neither God, nor man. But that which you haue giuẽ me in this litle HOAST, is both God and man togither. Trewly a moſte marueilous worke. O wonder,

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aboue all wonders, how well art thou in few words cõprehended of the holy Prophet when he say eth. *Memoriam fecit mirabiliũ ſu orũ miſericors & miſerator Dominus eſcam dedit timentibus ſe.* this meate which our Lord hath geuen vnto thoſe which feare him, is a remembrance and a briefe of all his marueilous workes. I will ſay more then this, my Lorde, when as with admazement vnto the Angelles you Cloathed your ſelfe with our fleſh, You wrought ſurely a great and marueilous worke; but this miſterious meate farre exceedeth that other worke; for that in your incarnatió your Apoſtle ſaith, that *Semen Abrahæ apprehẽdiſti* you tooke humane nature mortall & paſſible, and vnited the ſame to your ſelfe. But when I commu- *Pſal.* 110. *Heb.*2

nicate, I receaue you my Christ, trew God & man, immortal and glorious, by means wherof you vnite me, or rather conuert me into you. for the which very wel agreeth vnto you the saying of *Hester. Valde mirabilis es Domine & facies tua plena est gratiarum.* O Lord thou art exceeding marHest. 15. uailous, and thy Face is full of grace. Yet I will say more then this, when as it pleased you my benigne Iesus, to suffer and die vpon the Crosse for those which most greeuously had offended your diuine Maiestie, with great reason you made the Heauens to be amazed with your greate humility, & immeasurable loue; but if for this respect, that work was maruailous and wonderfull yet much more marueilouse is this Diuine Sacramente in the which

which you haue ſhewed more profound humilitie, and more vnmeaſurable loue: for that on the Croſſe once only as the Apoſtle S. Paule ſaieth, you offered vp your ſelfe for ſacrifice vnto your heauenly Father, & for the price and redemption of mankind: but in this celeſtiall miſterie, you offer and giue your ſelfe not once, but many times euery day, not vnto your celeſtiall Father, but vnto vngratfull men; not for price and ranſome, but for meat & nouriſhment. Who therfore now ſeeth not, that this worke farre excelleth the other in wonderfulnes? O how well ſaid King Dauid *Magnus es tu, & faciens mirabilia, tu es ſolus Deus, & non eſt ſimilis tui Domine.* You only my Lord are great & in doing of marueilous works *Heb.7 & 5* *Pſa 85*

there is none like vnto you. Since therfore good Lord, it is proper vnto you, to do greate and marvailous thinges, beholde me a pore & weake creature, bringe to passe I moſt humble beſeech you that I by meanes of this moſt glorious Sacrament, become riche with your heauenly giftes, and ſtrong in the aduerſitie of this life.

THE FOVRTH MEDITATION.

Of the effectes of this moſt glorious Sacrament.

CHAP. IIII.

Pointes to meditate.

I CONSIDER how this glorious Sacrament doth in ſuch ſorte lighten manes vnderſtanding

ſtanding that it maketh him to knowe God, for which cauſe thoſe tow Diſciples which went to *Emaus*, preſently as ſone as they had communicated, had as the ſcripture ſaieth their eies opened, and knew our Sauiour. *Luc.* 24.

2 It remitteth veniall ſinnes, & as corporall nouriſhment, doth reſtore that which naturall heat hath conſumed; ſo this heauenlie nouriſhment reneweth that which the ſoule hath loſt by ſinning venially through the heate of concupiſcence.

3 It conioineth vs with Chriſt our head, and with our neighbours which are his members, mouinge vs to loue them as we ought for this reſpect it hath bene called of the holy fathers the Sacrament of vnion, and of charity & therfore *S. Auguſtine* affir

affirmeth that for this, it was instituted vnder the formes of bread and wine, that as bread is made of many cornes of wheat, so this Sacrament of many harts maketh one will.

4 It giueth vs force to walke well in this daungerous pilgrimage: and for this cause it is called our viaticum our voiages prouision. It helpeth vs likewise to gaine eternall felicitie, and therefore our Sauiour saieth *He that eateth my flesh hath life euerlasting.* Ioan.6.

The fruit.

The profit of this .4. Meditation shalbe to desire with our whole hart, and to procure moste effectually a good disposition to be made partakers of the worthy effects of this most holsome Sacrament, and to pray vnto God

God to make vs worthy therof.

Adnotations.

Of three maners of receauing the blessed Sacrament and of the fruit which is receaued by euery one of these. Taken out of S. Thomas De Aquino. Opusculo. 58. cap. 17. 18. 19. Of the which the holy Councel of Trent likewise intreateth. sess. 13. cap. 8.

SOME communicating doe receaue only the Sacramēt these are notorious sinners, who receuinge the Most Holy Sacrament vnworthely, not only receue not any of the most holsō effectes therof but) as the Appostle well sayeth) *Iudicium Sibi manducant.* that is, they make themselues whorthy of Damnation this also the Church signifieth when as in her Himne she saieth *Mors est malis, vita bonis,* that is the

Cor. 11.

the Sacrament is life vnto the good, and death vnto ſinners: I here call al thoſe ſinners which hauing their conſcience defiled with mortall ſinne, are not confeſſed, when as they may; or are excommunicated, or elſe do receaue for ſome euell intention.

2 There are others which communicate ſpiritually, and theſe are ſuch, as with a liuely faith do beleeue that in the conſecrated Hoaſt, is our Lord Ieſus Chriſt, and therefore they deſire to be vnited with him, and ſo they cómunicate with affection and deſire preparing them ſelues vnto this ſpirituall receauing with humility and dtuotió ſuch as theſe, receaue not all the effects of this Sacrament, but ſome parte of them.

3 Others finally, being well pre

pared

pared, and beawtifully adorned with the wedding garment of charitie, and puritie, do not only communicate ſpiritually with deſier, but alſo Sacramentally, by receauing the moſt ſacred bodie of our Lord. And theſe togither with the Sacrament receue all the effectes thereof conformably vnto their preparation, the which looke how much greater it is, ſo much more capeable the ſoule is made, of the vertue, giftes, and graces which this Sacrament giueth and conferreth. this Almighty God doth ſignifi when as by his holy Prophet he ſaieth, *Dilata os tuum et implebo illud.* Open wide the mouthe of thy ſoule and I will fill and repleniſh it.

A ſpirituall ſpeach in manner of a Dialogue, betwixt man and his

Soule. Man.

MAN. It is trew my ſoule, that this ſacred meat is giuen thee of our moſt louing Ieſus, but tell me trewly, what help can meate doe vnto a dead man, albeit that it were verie precious?

SOVLE. Nothinge. M. and therfore the holy Sacrament will not helpe thee yf thou ſhalt be dead S. It is trew, but how can I die beinge immortall? M. Trew it is, that thou canſt not die of corporall death, as brute beaſtes doe die, but thou mayſt die by ſpiritu all death which conſiſteth in the ſeparation of the grace of God from the ſoule as corporal death conſiſteth in the ſeparation of the ſoule frō the bodie: S. Then doth the grace of God giue life vnto the ſoule? M. Noe otherwiſe then the ſoule giueth life vnto the bodie. S. And what can de-

priue

priue the ſoule frō grace which is her life? M. Mortall ſinn, wherfore the Prophet *Ezechiel* ſaieth *Anima quæ peccauerit, ipſa morietur.* The ſoule which ſinneth ſhal die. That is, ſhall be depriued of grace. S. From whence hath ſinne ſuch powre? M. From the ordination of Allmighty God, for that the ſoule conſentinge vnto Mortall ſinne, rebelleth a gainſt God. And therfore as a rebell is iuſtly depriued of his goodes, ſoe the ſoule by ſinning cometh to be depriued of grace which is an ineſtimable good giuen vnto the ſoule by Allmightie God. S. If therfore to receaue the effectes of this Heauenly meate, it is neceſſarie, that the ſoule liue in grace, this SACRAMENT doth not reuiue the ſoule by rayſinge it from death to life.

Ezech. Cap. 18.

M. Ordinarily noe; but beinge ſpirituall meate, it preſuppoſeth ſpirituall life, and beinge receued by the ſoule it nouriſheth it and preſcrueth it from vice. S. But tell me I pray you, what is conuenient to be don for to taſt this ſacred meate, & to be made partaker of the worthy effects thereof? M. Firſt it is neceſſary to bee hungrye becauſe our Lord *Animam eſurientem ſatiat bonis*, will fill the hungrie ſoule with good thinges: & afterward with contemplation to ruminat and chewe this celeſtiall meate, conſidering the greatnes and excellencie thereof. S. Alas, that the poiſon of pleaſures and delightes haue cleane taken away my taſt, Alas, that the vanities of the world doe ſoe occupie & poſſeſſe my hart, that they neither

Pſal. 106

neither ſuffer me to taſt, uor yet to conſider this moſt maruelous meate wretch that I am wretch that I am. M. Lett vs torne our ſelues my ſoule, vnto him who is able for to healpe vs. To my Moſt mrcifull IESVS, who will draw forth from this my poore ſoule all deadly poyſon, to thend that I remaine not depriued of the taſt, and of the effectes of ſo holſome a SACARMENT? who will prepare for me this Notable Medicine? O my LORD I will noe other healpe but you, ſince that your heauēly Father hath ſent you from heauen to be our Phiſitian. O holy Kinge Dauid, how much more greate is our fauour then thine: when thou were poiſoned with thy aduoutrie of *Berſabee*, and with the death of *Vrias* her huſband 1 *Reg* 11. & 12

band, *Nathan* the Prophet was ſent vnto thee for to draw forth from thy ſoule that poiſon: but vnto vs commeth the Lord of al Prophets, who for the exceding loue which he beareth vnto vs, hath vouchſafed to be both our Phiſitian & our medicine. Praiſe and glory be therfore vnto thee my benigne Ieſus, and ſince that thou art a Phiſitian noe leſſe potent then louing: I hnmbly pray thee that by this ſacred medicin of the bleſſed Sacrament thou wilt make me become an other *Dauid*, conformable vnto thy hart. O heauēly father, the fleſh of the firſt Adam, is ſuch, that being vnited with the ſoule, it infecteth & impoiſoneth the ſame bringe to paſſe I beſeech thee, that the life of the ſecond Adam Chriſt our ſauiour being vnited with

with my ſoule may both heale purge and purifie the ſame, this fleſh being without all compariſon more potent and mightie then the other. Graunte me I beſeech thee O Lord, that as man being vnited with olde *Adam* by meanes of his corrupted fleſh is partaker of all his euells; ſo I being vnited vnto Chriſt by the new *Adams* meanes of his ſacred fleſh may be made partaker of the grace & goodnes of Chriſt. Amen.

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THE

THE FIFT MEDITATION.

When Christ did communicate his Appostles

CHAP. V.

Pointes to meditate.

1 CONSIDER how Iesus, foreseeing the tribulations of the Apostels in his passió; to comfort and strengthen them determined to giue thē the blessed Sacrament by the vertue wher of they shoulde receaue helpe and consolation.

2 Cōsider how our Lord for the *Ioan 13.* better disposing of the Apostles to receaue worthely such a Sacrament. first washed their feete and afterwards exhorted them vnto humilitie and charitie, for that, the filthines of the flesh, pride of harte, and hatred of o-

thers

thers, are deadly enimies vnto this diuine misterie.

3 Consider the wonderfull ioy & gladnes of the Apostles, who hauing harde the magnificencie of this Sacrament and that they were to be the first tasters therof, by thinking of this most speciall fauour, neuer graunted before to any of the Saints nor yet to the Angells of heauen, they wonderfullye exulted in spirit.

4 Contemplate with what deuotion and teares, the Apostles receaued the blessed Sacrament at our Sauiours handes, and how only *Iudas* remained with his eies drie with out teares & with his hart wholie attentiue to betray Chirst. *Mat. 26*

5 Contemplate the greate amazement of the Angells, by seeing, the word incarnate, their Lord

Lord & God, beginning to geue himselfe vnto man for meate.

The Fruit.

The fruit of this meditation, shal be: before thou receaue the Blessed SACRAMENT, humbly to begg at Gods hands, and diligently to procure cheefe puritie greate humilitie & charitie with thy neighbours, vnto the which vertues Christ exhorted the Apostles before he did communicate them.

A spirituall speach.

I confesse my sweet Iesus that your loue towardes vs, farre excedeth the limites and signes of all greate charitie, for that making noe account of the torments hanging ouer your owne head, you were wholy attentiue at your sacred table, to comfort the Apostles, and vs in their persons

against

againſt the outrages of our enimies. O how well may euerie one of vs pronounce this ſaying of thy Prophet: *Paraſti in conſpectu meo menſam aduerſus eos,* Pſa. 22
qui tribulant me. Thou haſt prepared a table againſt thos which trouble me. But if it be neceſſary (my Lorde) to come vnto this your table with cleane feete; who ſhall waſh mine? who ſhall cleanſe me frō the filth of earthly affections? which doe not only defile my ſoule, but farther draw me downeward: Alas that neither man nor Angell is ſufficient to make *mundum, de immundo conceptum ſemine, niſi tu* Iob 14
qui ſolus es. You only my redeemer are able to doe this, to whō the Father hath giuen all power. Mat. 28
But poore and miſerable, that I am, for that when you my Lord

of your infinite charitie wash my feete, I want the water of teares which is very necessary for such an effect: wherfore I shall be cõstrained with sobbes and sithes to crie out with the Prophet *Hieremie. Quis dabit capiti meo aquã et oculis meis fontem lachrimarũ?* Who will giue water vnto my head, and a fountaine of teares vnto my eies? And when as you my Lord moued with my cries, to cõpassiõ wil vouchsafe to strik the rock of my hard hart to giue me water of tears; how yet shall I presume, although I am washt to approche vnto this thy sacred table, for that when as Iosue cõducted the Arcke towardes Iordaine, thou gauest commaundement that the sonnes of Israell should not aproch so neare vnto the Arcke as to be within the

Hier.9

Iosue.5

space

ſpace of 2 thouſand cubits of it leaſt therby they ſhould happen for to die, as in an other voiage it chaunced vnto *Oza* who cõ-ing vnto the Arke & houlding it with his hands fearing leaſt that it ſhould fall downe: preſently fell ſtarke dead? which ſuddaine action feared Kinge Dauid in ſuch ſorte, that he durſt not to receaue this Arcke of God into his houſe. And ſhall I, who am not like Dauid, agreable vnto the harte of God, preſume to ap proch vnto this ſacred table, in the which is that cheife and ſu-preame Lord for whoſe honour and reuerence the Arcke was made? How is it poſſible my ſweet Ieſus that I ſhould bee ſo houlde as to touch thee with my ſinfull mouth, ſince that you ſaide vnto your moſt deare Diſ- 2. Reg. 6

ciple *Magdalene*, when she de-
Ioan. 20 sired for to haue touched you:
Noli me tangere: Touch me not:
And shal I who as yet haue shed
no teares nor any pretious oint-
ment on your sacred feet, nor
haue bene at the foote of your
Crosse on mount Caluerie nor
at your sepulcher with pretious
ointments, be so bolde as to ap-
proch & come neare vnto you?
It willbe greater securitie for me
good Lord to stay stil a while vn
till you shoote at me with
one of your dartes of loue,
that being wounded
there with, in maner
of the hart, I may
runne vnto you
the foutaine
of life.

✠

THE

THE SIXT MEDITATION.

Deuided into two partes vpon that *Antheme* of the Church. *O Sacrum Conuiuium in quo Christus sumitur, recolitur memoria passionis eius, mens impletur gratia, & futuræ gloriæ nobis pignus datur.* Taken out of S. Thomas *Opuſculo.* 57.

CHAP. VI.

Pointes to meditate in the Firſt parte.

1 CONSIDER fiue ſpeciall differences, betwixt this banquet of Chriſt and thoſe of the worlde all which are comprehended in the aforeſaid *Antheme.* Firſt the banquets of the

worlde are prophane, in the which is giuen no ſacred meate neither are they cõmonly inſtituted either for the helth of the ſoule or for the glory of God: but this of Chriſt is called *Sacrũ Conuiuium*. In reſpect of the holines of the meate which ſanctifieth the ſoule, to the glory of God the creator thereof.

2 In the banquets of the world is varietie of meates, and the greter that the diuerſitie of meate is ſo much more ſumptuous is the banquet, for that one ſorte of meate not conteining the taſte and perfection of the others can not content or ſatiſfie the gueſts: But in this ſacred banquet, *In quo Chriſtus Sumitur*: In which Chriſt is receaued; is preſent one only kinde of meate, which is Chriſt Ieſus, who becauſe he is

in

infinite, conteineth in him selfe all perfection; and this alone is able to satisfie and content man: A figure whereof was Manna, the which had all kinde of delight and all sweetnes of taste.

3 In the banquets of the worlde men are accustomed to talke not of death neither of suffering trauel and tormẽts, but of ioyfull & cheerfull matters. In this Christ; *Recolitur memoria passionis eius:* Is renewed the memorie of his Passion, & of the death of Christ suffered for our loue and saluation.

4 *Mens impletur gratia* the mind is filled with grace. In this banquet of Christ the soule is filled with grace, which bringeth saluation and increase of heauenly giftes; but in the banquets of the worlde the body is in such sorte

filled with meates, that often times they bring diſeaſes vnto the body, and ſpirituall dammage vnto the ſoule.

5 The banquets of the worlde by meanes of the greate diſorder and exceſſe which is vſed in them, ſend ſoules into hell and ſo they are as pledges of eternall paines: But the ſacred banquet of Chriſt, laieth heauen open vnto vs, being the pledge of eternall felicitie: for which cauſe in the *Antheme* it is ſaide. *Et futuræ gloriæ nobis pignus datur:* The pledge of future glorie is giuen vnto vs.

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Pointes to meditate vpon the Second Parte.

1 CONSIDER how louing Ieſus is content that in this his holy banquet we doe ſo much as a gueſt inuited by ſome Prince vnto his banquet is accuſtomed to do: for this gueſt beſides the deſire which hee hath that the time of the banquet ſhould quickly come; endeuoureth to appeare decently apparrelled, & cõmeth not with a full ſtomake, that he may better taſte the meates: knowing well, that it greatly pleaſeth the feaſtemaker, when his gueſtes eate with good apetite thoſe meats which he hath prepared for them.

2 He taketh diligẽt heed not to do or ſay any thing which may

offend the Prince which hath inuited him: and the banquet being ended: hee goeth not presently awaie but accompanieth the Prince some while in his conuersation, some times praising his great liberalitie, othertimes the magnificence of the banquet.

3 When he is to departe hee thanketh againe the Prince for this fauour which he hath done him and hartely offereth him selfe vnto him to yealde him all dewtifull seruice. If he therfore which cõmunicateth shall performe the like, spiritually with Christ, who hath inuited him to this his sacred banquet: I thinke that he shall satisfie in part his office and dewtie.

The Fruit.

The profit which may be reaped

ped by this meditation, ſhall be to procure gratefullnes towards ſuch a liberall Lord, who honoreth vs and beſtoweth much vpon vs, and little requireth at our handes.

A diſcourſe in manner of a Colloquium.

It is no maruell my Lorde if the magnificencie of youre ſacred banquet doe make me remaine amazed, ſince that the Prophet *Eſay* foreſeeing it many ages before as an ſhadoed picture ſtode aſtoniſhed therewith, & in praiſinge the beawtifulnes thereof ſaide: *Facit Dominus exercituũ omnibus populis in monte hoc, conuiuium pinguium.* A greate banquet ſhall this be, O holy Prophet becauſe it ſhal not be made by a meane perſon but by the Lord of *Hoaſtes*: and he will not *Eſa.25*

make

make it for ſome perticuler perſons but for all the people of the whole worlde; neither will hee make it in eucry place, but in the mountaine whereon ſhall ſtand the Church of God which is *Ciuitas ſupra montem poſita*, a citie placed vpon a hill, finally it ſhalbe a banquet of fatte things for Chriſt our Sauiour ſhalbe the meate who is annointed of the Holie Ghoſt. Reioice and bee glad therefore O holy Church, becauſe thou art that mountain of God, which he hath choſen for this diuine banquete, in thy armes ſtandeth readie prepared this heauenly table, & thy deare ſonnes *Sicut nouellæ olivarum in circuitu menſæ tuæ*, ſtand at this table in manner of new Oliue plantes, Riſe vp my ſoule & ſpedely departe from the obſcure valle

Mat.5

Pſal.127

valle of thy ſelfe, becauſe our Lord vpon the mountaine expecteth thee to come to his heauenly banquet, not now thundering and lightining as he did in time paſt to the children of Iſraell: but inuiting vs to come vnto him with moſt beninge & louinge wordes ſaying: *Venite ad me omnes qui laboratis, & onerati eſtis & ego reficiã vos*: Come vnto me all ye that labour & are burdened, and I will refreſh you Lett vs therefore goe ſecurelye for that lawe is now noe more of force, which ſaid, *Qui tetigerit montem morte morietur:* Hee which toucheth the mountaine ſhall die: but rather hee which ſhall come vnto this mountaine and ſhal eat of this holy banquet *Viuet in æternum* ſhall liue for euer. But conſider well my ſoule that

Exod.19

Mat.11.

Exo.19

Ioan.6

that not all can aſcende but only as the Prophet ſaith, *Innocens manibus & mundo corde*, there is neede of the Innocency of life and puritie of harte: this is the wedding garment, wherewith we muſt be adorned in this ſacred banquet of Chriſt. Otherwiſe we ſhall heare theſe terrible and dreadefull wordes *Ligatis manibus, & pedibus eius mittite eum in tenibras exteriores*. binde his handes and feete and caſt him into vtterdarknes. Woe is me, my Lorde, that by liuing licentiouſly like an other prodigall ſonne, I haue defiled and torne the garmēt of Innocencie which I receaued in holy baptiſme, Alas if you helpe me not I can not appeare at this your ſacred banquet, what ſhall I doe good Lorde if for my demerits and

Pſa.23

Mat.22.

Luc.15

and faultes I ſhallbe reiected by you? what ſhall I doe? ſhame forbiddeth me to come without apparrell. Shall I peraduenture make me a garment of leaues as Adam did after he had loſt the garment of Innocencie which God gaue him? Alas, this will helpe me no more then it did Adam him ſelfe who daringe not to appeare before Almighty God with this garment did hide him ſelfe: and if I hide my ſelfe, ſhall not I remaine depriued of your moſt holſome banquet? To you therefore O father of mercy doe I conuert my ſelfe: humbly confeſſinge that I haue in ſuch ſorte offended your diuine maieſtie that *Non ſum dignus vocari filius tuus* I am not worthie to bee called your Sonne. but hauing onely truſt in your infinite

Gen. 3.

Luc. 15.

pietie

pietie I humbly beſeech you not to regarde my ſinnes but the greatneſſe of your accuſtomed mercie: I remember well my Lord that the prodigall ſonne, was not onely receaued of his father but was prouided of a garment and adorned with a ring that therby he might come vnto the banquet of the fatte calfe prouided for him.

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THE

THE SEVENTH MEDITATION.

Of the end & intent which ſhould moue vs to receaue the ſacred Communion.

CHAP. VII.

Pointes to meditate.

1 CONSIDER how this moſt diuine Sacrament, being inſtituted of Chriſt our Sauiour as a medicine both to preſerue vs from euill, & likewiſe to nouriſh our ſoule in ſpirituall life; it is verie cõuenient, that this ſelfe ſame as the next and proper end doe moue vs to Communicate which afterward we muſt direct to the glorie of God, as to the laſt end.

2 Cõſider how that which God cheef-

cheefly intendeth by this ſpirituall nouriſhment, is, that wee by meanes of the holie *Euchariſt* ſhoulde be transformed into him, liuinge conformably vnto his diuine will, which is none other but to haue god to liue in vs

3 Conſider the louinge deſire which the father and the ſonne haue of our ſaluation, and perfection: the father ſent vnto vs his onely begotten ſonne, to the entent that we ſhould immitate him in humilitie, patience, obedience, in contẽpt of the worlde The ſonne lefte vs this moſt louinge Sacrament. to helpe vs to obtaine the aforeſaid vertues, and to liue as Chriſt liued: and this ought to be the cheefe end and intent which ſhoulde moue vs to communicate.

The Fruit.

The fruit of this meditation ſhal be diligẽtly to endeuour to transforme our ſelues into God, by imitatinge the vertues and life of Chriſt: and this was the meaning of Almightie God, when he ſaide vnto Moyſes. *Fac ſecundum exemplar quod tibi in monte monſtratum eſt.* doe according vnto the example which I haue ſhewed thee in the mountaine. Exod. 25

An Annotation.

Of the end and intention which they ought to haue, which doe communicate.

1 For to receaue, to the intente that we may feele comforte and ſpirituall ſweetnes, ſo that this be the principall end of our receauing: it is not well becauſe it proceedeth of ſelfe loue, yea, we ſhould

ſhould rather be moued with de ſire to ſuffer with Chriſt, this Sacrament being a memorie of his paſſion.

2 Neither is it well ro receaue principally for to obtaine of god earthly things, for this heauenly SACRAMENT being a ſpiritual foode of our ſoules ought not to bee directed principallie vnto things of the earth, yet is it not forbidden to demaund of God ſome temporall benefit, and to receaue with this intention, conditionally, if it be for the beſt, and for the greater glory of god

3 For to receaue, thereby to be accounted ſpirituall, and to gett the name of a Sainte: is verie naught, for it were hipocriſie & an abuſe and iniury of ſo greate a Sacrament.

Of

Of the good intentions and endes which may be pretended by thoſe that receaue.

Beſids the proper end for which this Sacrament was inſtituted and for which intent euery one ought cheefly to receaue this Bleſſed Sacrament: hath bene alreadie declared in the pointes of meditation: there be tenne others are ſet downe of *S. Bonauenture. Tom 7. in opuſc. de Præparatione ad Miſſam. cap 8.*

1 We may communicate to obtaine remiſſion of our ſinnes for that this Sacrament is a moſt gratefull ſacrifice vnto Almightie God, and a very effectuall meane to haue our ſinnes pardoned.

2 We may communicate to get remedie of our infirmities and weake-

weakenes, that by meanes of this holy medicine, we may be kept and preserued from all kind of greate euell.

3 To be deliuered from any tribulation or tentation.

4 To impetrate & obteine some grace or spirituall benefite for that in this holy Sacrament is he to whome the heauenly father denieth nothing.

5 To thanke God both for the temporall and spirituall benefits which he hath either bestowed vpon our selues or vpon any other: and this is, *Sacrificare hostium laudis & pro omnibus, quæ retribuit nobis, calicem salutaris accipere*, to sacrifice vnto God, the *Hoast* of praise, & in lieu of all that which he hath rendered vnto vs, to take the chalice of health and saluation.

Psa.115

To

6 To helpe our neighbours as well dead as aliue: for that he remaineth in this Sacrament. *Qui interpellat pro nobis.* Who praieth for vs. *Ro.* 8.

7 To praise and honour God & his Saintes: this being the greatest and most glorious sacrifice which may be.

8 For loue & affection towards our Sauiour, that by receauing of him in this blessed Sacrament wee might familiarly conuerse with him.

9 For desire of increassing in grace because that the fountain of all grace remaineth in this Blessed Sacrament.

10 To be vnited with Christ in such sorte, that hereby we may be made all one with him, and may be keept and preserued in his loue for euer.

A Colloquium.

Verie exceſſiue is your loue my ſweete Sauiour, it had bene ſufficient enough for vs if you had prouided vs ſome good remedie and helpe by ſome one or other of your creaturs, and we ſhould haue accounted the ſame for no ſmall fauour: but this ſeemed not to ſatisfie and content your flagrant and inflamed charitie, & therfore you your ſelfe would be the medicine of our ſoules: for which thing, verie well is ful filled in you the ſaying of the wiſe man. *Amicus fidelis medicamentum vitæ, & immortalitatis*, a faithfull frend is a medicen of life and immortalitie. Who is a more faithfull frend then you? And what medicine is of greater force and efficacie then this holy Sacrament which giueth life

eucr-

euerlasting; but besides all this, you haue shewed euer greate kindenes in that you would that the effect therof should greatly depend of vs: if corporall medicines should worke cõformably vnto the entent and desire of sicke and diseased parsons, they woulde bringe forth greate effects, and the sicke woulde be greately beholding and bound vnto the composer and maker of them. How greate then is our bonde vnto you, who with such infinite loue haue prouided for vs such an effectuall and wholsome medicine, that of it selfe it is able to worke much more thẽ we can possibly wish or desire? O my Lord how greate is the difference betwixt the rules of humaine Philosophie, and betwene the rules of your charitie?

What Philoſopher of this world woulde haue euer ſpoken or thought, that God the king of maieſtie, and the immenſible ſea of all perfection, would prouide for his baſe and vile creature? What wiſe man of the earth would haue euer imagined that God the Lord of all glory would become meate for man, that thereby he might vnite man vnto him? But your ineſtimable charitie thought and intended farr otherwiſe. Riſe vp therfore my ſoule, and now make an end of theſe thy mornefull teares: & lament noe more, thy baſenes & debilitie: for that three deare ſiſters our aduocates, haue pleaded our cauſe before Chriſt our Sauiour. Mercie hath preſented our infirmities and hath demaunded help: Wiſdome hath found

out

out the meane for to helpe vs; Charitie hath enforced Ieſus our Sauiour to effect it, the maner is this, that by meanes of this moſt potent Sacrament. Chriſt Ieſus will ſo vnite vs with him ſelfe that therby we become all one with him, for to this end do we receaue him. I moſt hũbly thank you our heauenly *Adam*; who haue repaired that, which earthly *Adam* deſtroied, hee with his meate made vs to be alienated and to ſtand farre of from Almightie God. whereof did ariſe our baſenes, infirmities & other miſeries: but you my ſweet Sauiour by this celeſtiall meate do reunite vs with God, frõ whence ariſeth our nobilitie, our ſtrengh and fortitude, & ſpirituall giftes. I praie you therefore moſt beninge Ieſus that, this vnion may

be ſoe, and ſo ſure that neither death nor life, nor tribulation nor any creature may be able to ſeperate me from you. Graunte me good Lord, that I may in ſuch ſorte be vnited with you that I may glorie with the Apoſtle and ſay: *Viuo autem, iam non ego, viuit vero in me Chriſtus.* I liue not, but Chriſt liueth in me.

Gal. 2

* * *

THE

THE EIGHT MEDITATION.

A ſpiritual exerciſe to prepare our ſelues for receauing, when wee goe to the Church.

CHAP. VIII.

Pointes to meditate.

1 THAT day wherein thou determineſt to communicate in the morning aſſone as thou wakeſt, thinke that our Sauiour with greate deſire expecteth thee in the Church, that for to come and repoſe him ſelfe in thy ſoule, wherfore thou like vn to a ſpouſe for to pleaſe him, oughteſt to vſe more diligence in the inward adorning of thy ſoule, wherewith he is well plea ſed: then aboute the externall trimming of the bodie.

2 By the way as thou goeſt vnto the Church, conſider what mirth and cheerfulnes thy good Angel keeper feeleth ſeing thee go to receaue his and thy Lord, and thou ſhalt pray that he will helpe thee to receaue him worthely.

3 Being entred in to the Church praie vnto the Bleſſed Virgine, or to ſome other thy deuoted Saint, to accompanie thee in receauing of Ieſus thy Sauiour, who will be thy gueſt.

4 Aſſone as thou beginneſt to ſee the Altar, where the Bleſſed SACRAMENT remaineth make humble reuerence there vnto, with thy harte, and eſteeming thy ſelfe farre vnworthy of ſoe greate a maieſtie, ſay with the Publican, *Deus propitius eſto mihi peccatori.* God be merciſull vnto

Luc. 18

vnto me a ſinner.

The Fruit.

The fruit of this eight meditation ſhalbe to procure a ſpirituall reioicing in thy ſoule, bycauſe thou art to receaue thy heauenly ſpouſe, for this kinde of reioycing greatly pleaſeth our Lord.

A Colloquium.

Kneeling doxne before the Altar make this, or ſome ſuch like ſpeach vnto our Sauiour, before thou doeſt communicate.

HOVV greate fauour is this my beninge Ieſus, which you now yeald me? Am not I that miſerable creature which ſo often and by ſo many meanes haue moſt impudently offended you? What goodnes is there in me that with particuler inſpi-

rations you ſhould drawe mee vnto your ſacred table, If *Dauid* O Lord, made lame *Miphibo-ſeth* to come vnto him, & would
2.*Reg.*9. haue him to eate at his Regall and kingely table, and to be v-ſed as a Kinges ſonne: becauſe he was the ſonne of *Ionathas* his ſpeciall friend, of whom *Dauid* had receaued many benefites; But if you my Lord beholde me you ſhall finde me lame, both hand and foote, hauinge neuer done any thing well and wor-thie of praiſe and if farther you conſider my firſt father *Adam* you ſhall finde diſobedience & rebellion; Now that you my ſo-ueraigne Lord, infinitely more wiſe and more mightie then e-uer kinge *Dauid* was, make me an vngratefull worme of the earth to come vnto you, that I

mihgt

might be fedde with the moſt pretious meate of your heauẽly table, is a thinge of ſuch exceeding greatenes, that it confoundeth me ouermuch; for that I am not onely vnworthie to approch nere vnto your ſacred Altar, but alſo worthely deſerue to be repelled farre of from you, as one that is colde, and vngratfull beholde O Lord I am come to receaue you in to the houſe of my ſoule. But O Alas, *Salomon* the wiſe, hauinge ſpent many yeares, & beſtowed greate charges in building vp of a moſt rich & ſumptuous *Temple*, Maruelled much with him ſelfe, that the God of maieſtie would vouchſafe to come and dwell therein, wherefore being amaſed, and as it were beſides himſelfe ſaide *Si enim cælum, & cæli cælorũ te ca-*

pere non poſſunt, quanto magis domus hæc, quam ædificaui? If heauen and the heauen of heauens can not cõprehend you, how wil this houſe which I haue builded for you vpon earth, now, what ſhall I ſay who haue ſcarcely ſpent two howers to prepare my ſoule for you? O my Lord, ſince that it pleaſeth you to come and repoſe your ſelfe in the houſe of my ſoule, I humbly beſeech you to make my ſoule a houſe of prai er and conſecrated to your heauenly father, to thentẽt you may repoſe therein, and I remaine comforted: & ſinge with the Prophet: *Virga tua, & baculus tuus ipſa me conſolata ſunt.* your rod and your ſtaffe haue comforted me.

3. Reg. 8

Pſa. 22.

THE

THE NINTHE MEDITATION.

CHAP. IX.

when we are readie to receaue.

Pointes to meditate.

BEFORE that thou doſt cõmunicate, conſider well theſe wordes of the Bleſſed Virgine, which ſhe ſpake vnto the Angell whẽ as the ſonne of God was incarnate in her. *Ecce Ancilla Domini fiat mihi ſecũdũ verbũ tuum.* Behold the handmaid of our Lord, be it donne to me according to thy word. Since therefore that thou art to receaue the ſelfe ſame Sonne of God, thou oughteſt to account thy ſelfe as a ſeruãt, remẽbring wel that the ſeruant dependeth of his maſter deſiring that only which his maſter Luc. 1.

ſter deſireth, and neither more nor leſſe.

2 When as thou doeſt cõmunicate, thinke that euen then, thy LORD doth enter into thy ſoule, to whom thou ſhalt do all reuerence by adoring of him as thy God and moſt deare Maſter.

3 Conſider afterward how thou art compaſſed round about with Angells, adoring & doing chefe reuerence vnto their Lord, who really remaineth vnder the form of Bread which thou euen then haſt receaued.

4 Finally thinke, that now thou art no more thine owne, neither art thou to vſe thy ſelfe as a thinge of thine owne but as a thinge of Gods.

The Fruite.

The fruit of this Ninthe meditation ſhalbe to make a firme pur

poſe

poſe to be faithfull affectionate, and diligent towardes God him ſelfe and likewiſe towardes all thinges which belonge vnto his diuine maieſtie. For with-out thoſe qualities noe ſeruant can be acceptable vnto his Lorde & maſter

A Colloquium,

O my Lord, how greately haue you humbled your ſelfe by cō-minge vnto the poore houſe of my ſoule? it ſhould haue bene ſufficient enough for your loue, to cauſe you to be borne for me in a ſtable and not ſo often to make you enter and repoſe in a ſtable. That you my beloued Ieſus, woulde come downe from heauen to reſt your ſelfe in the ſacred wombe of Bleſſed Marie. was not ſo maruailous, becauſe it was a virginlike wombe and *Luc.* 2

more

more pure then the moſt pure Angels of heauē. O holy *Elizabeth* thou being viſited & ſaluted of the mother of this ſame Lord conſidering her greatnes criedſt out ſaying *Whence is this to me* (or how haue I deſerued this) *that the mother of my Lord doth come to me?* And now what ſhall I ſay to whom the king of *Maieſtie* infinitly more worth then Bleſſed *Marie* is now come? & he is come not only to viſite me but farther to vnite me to him ſelfe, and to enrich me with heauenly giftes and benefites. O my ſoule I am glad that willingely thou haſt giuen vnto Ieſus the ſcepter and poſſeſſion of thy ſelf But be thou well aduiſed that by this ſelfe ſame acte, thou haſt bounde thy ſelfe to make open warre againſt all ſinne & iniquitie.

Luc. 1

tie for that they are enimies of this thy Lord, to whome thou haſt giuen thy ſelfe; and therefore thou canſte not with out plaine rebellion permite ſinne to haue anye entrance into thy houſe now deuoted and conſecrated vnto Chriſt. Be thou alſo further aduiſed, that it is not Conuenient that thou which haſt eaten the bread of Angels, ſhouldeſt now any more eat the meate of beaſtes. Thou knoweſt full well, that the wiſe kinge *Salomon* woulde not permit, that the daughter of *Pharao* (albeit ſhe was his wife) ſhould dwell in the ſame houſe whereas remained the *Arcke* of God, for that he accompted it for a very vnſeemely matter that a woman deſcendinge frō Gentills which were enimies vnto God, ſhould 2. Par. 8.

abide

abide in place wheras the *Arcke* of God had ben. But how much more vnworthy a thing is it that ſinne ſhould haue any entrance into that place where is GOD him ſelfe, the Lord of the Arcke? It was a ſpeciall fauour, O my ſoule, that our Lord wolde accepte thee for his ſeruant, wherfore thou oughteſt to enforce thy ſelfe to be moſt diligent in his ſeruice, as he moſt worthely deſerueth: Call thy ſelfe to remembrance, how the Patriarke
Gen. 29. *Iacob*, firſt ſerued *Laban* ſeuen yeares that he might haue his daughter *Rachel* for his wife & after that he had married her he ſerued him other ſeuen yeares, which time ſeemed vnto *Iacob* very ſhort by means of the great loue and affection which he had vnto *Rachel* his wife. Muchmore

ſhort

ſhort and litle ought that time ſeeme vnto thee which thou ſpendeſt in the ſeruice of this thy Lord, and all labours & trauells taken for his ſake ought to be accompted as light and eaſie ſince that he is infinitely more beautiful & amiable thē any creture whatſoeuer. Happie ſhalt thou be my ſoule if thou maieſt knowe what it is to ſerue this maſter. Remember how that in times paſte when as thou wickedly waitedſt vppon this vaine world thou wert ſubiect to diuerſe paſſions toſſed with manie ſuſpicions tormēted with enuious emulations & many ſharp ſoure and bitter morſels thou ſwallowedſt vp moſt gredelie: But now by the healpe of this thy heauenlye maſter which this morninge thou haſt receaued,

thou

thou maiest easely tread vnder thy feet the vanities of this life, and become Lorde and ruler ouer all thy passions, yea also ouer the world since that *Seruire Deo regnare est* to serue God is to be a King.

(*.*)

THE

THE TENTH MEDITATION.

Of the preparation which Saint Paul teacheth vs 1. Cor. 11

CHAP. X.

Pointes to Meditate.

1 CONSIDER how the Apostle, requireth, three things for preparation to receauing The First is that euery one should well examine his conscience before he goeth to communicate, and this is signified by these his wordes *Probet autem seipsum homo & sic de pane illo edat* And if hee finde him selfe to be defiled with any Mortall sinne; let him before he receaue goe to confession and with tears of his harte clense and purge his conscience. 1. Cor. 11

The

2 The Appoſtle woulde haue this ſacred Communion to bee receaued worthely, otherwiſe he ſaieth *Iudicium ſibi manducat*. That is to ſaie, who ſoeuer without humility, or with a guilty conſcience, or with euell intention receaueth the ſacred bodie of our Lorde, maketh himſelfe worthy of eternall damnation; and this is ſignified in theſe wordes *Qui manducat indigne, iudicium ſibi manducat*.

3 Finally *S. Paule* would, that he which cõmunicateth ſhould make difference betwixt this ſacred table and other prophane tables; betwixt this heauenlie meate and other common or ordinary meates; & this is to iudge *Corpus Domini* the Bodie of our Lord. For he which trulie beliueth that in the ſacred *Hoaſte* is really

really preſent Ieſus our Sauiour trew God & trew man; will receaue it with all humilitie and reuerence, and from his wholle hart will ſay with the good Centurion: *Domine non ſum dignus vt intres ſub tectum meum*: Lord I am not worthy that thou ſhouldeſt enter into my houſe. *Mat.8*

The fruit.

The fruit of this Tenth Meditation, ſhalbe to make actes of contrition, and to be often ſorowfull euen from the harte for all ſinnes paſt, Becauſe *Cor contritum & humiliatum Deus non deſpiciet:* God will not deſpiſe a contrite and humble hart: And after this, with moſt affectuall deſire to aſke of our Sauiour an exceeding puritie, Crying with the Prophet: *Cor mundum crea in me Deus:* Create in mee (O *Pſa.50*

God)

God a new harte.

Annotations.

Theſe three thinges which the Appoſtle requireth for preparation vnto the ſacred Communion, were trewly ſeene in the Prodigall ſonne, when his father receaued him, to the banquet of the fatt calfe. 1. Firſt the prodigal ſonne examined him ſelfe, and perceauing his vnhappie eſtate roſe vp ſorowfull for the errors which he had committed and of the bade life which he had lead went to his Father, confeſſed his ſinne, and making promiſe to change his life and to be obedient vnto him, was reconciled vnto his father, in which actes, is verie well deſigned confeſſió. 2 He was newly appareled and adorned with a ringe, by theſe ornaments are vnderſtoode the ver-

tues which are neceſſarielie
quired for the worthie recea-
uing of the ſacred *Euchariſte*: as
faith, loue, humilitie and deuo-
tion.

3 He ſate downe at the table &
eate of the fatt calfe, and know-
ing that it was killed for his ſake
and that there was difference
betwixte that table and others.

Here, further it is to be noted
that he which hath committed
a mortall ſinne, muſt firſt be con
feſſed before that he come to re-
ceaue the moſt ſacred bodie of
Chriſt, albeit he ſeeme to him
ſelfe to be contrite: And if any
Preiſte vpon vrgent neceſſitie
ſhould celebrate, not hauing
made his confeſſiō before hand
for want of a confeſſor, hee is
bound afterward to goe to con-
feſſion aſſone as he can thus the
ho-

holy Councell of *Trent* hath dained & decreed. *Seſſ. 13. cap.* And if any one preſume to teach preach, or obſtinatly affirme or publicklye diſputing to defend the contrarie he is excommunicated *ipſo facto* that is preſently *Idem Concil. Trid. Seſſ. 13. can. 11*

Moreouer the holie Romaine Catholicke Church hath appoin ted for the greate reſpect and reuerence which is to be had vnto this ſo worthy a Sacrament, that who ſoeuer goeth to celebrate or to communicate, ſhoulde be faſting that is ſhoulde neither haue eaten or dronke ſince mid-night laſt paſſed, ſo it is ordai-ned *De conſecrat. d ſt. 2. Can. liquido* vnleſſe it be ſome ſicke perſon when he receaueth this Bleſſed Sacrament for his viati-cum. *De conſecrat. diſt 2. can. Preſbiter.*

A

A Colloquium.

Although O Lord, your Appoſtle had neuer made mention of the purity of cõſcience which the receauinge of this Bleſſed Sacrament requireth, yet who would not haue iudged that you the fountaine of all puritie and cleanenes ought to be receaued with a pure and cleane hart. If your moſt ſacred bodie, albeit that it was then dead, was wrapt in a cleane ſheete and buried in a new ſepulcher, where in none before was euer buried: how much more now that your moſt holy bodie is glorious, ought to be receaued & placed in a cleane and pure hart? well was this ſignified by your prophet when as he ſaide *Lauabo inter innocentes manus meas: & circundabo Altare tuum Domine* It be houeth vs

Mat. 27
Luc. 23
Ioan. 19.
Pſa. 25

firſt, to waſh our handes, that is to cleanſe awaie the faultes of our euell workes, and after this to approch vnto the Altar of God, to taſt this heauenly bread But how litle O eternall father doe you require at our handes the eatinge of the immaculate Lambe, which you ſent vs from heauen to redeeme vs from the ſeruitude of ſinne? When the Iewes were to eate the Paſcall Lambe which was a ſhadow and figure of this which lieth hidden vnder the forme of bread; were bounde to prouide a Lambe, which ſhould be but one yeare olde, and with-out any ſpotte, to eate him roſted, and in haſt with vnleuened breade, & with wilde and bitter letteſſe, with their Loines girded, with ſhooes on their feete, and with a ſtaffe

Exo.12

in

in their hande. Alas how heauie & troublesome a yoke was this? *S. Peter* saith that it was such a one that *Neque patres nostri, neque nos portare potuimus.* neither our fathers nor we haue bene able to beare. But in the lawe of grace to eate the trew Lambe, *qui tollit peccata mundi*, which taketh awaie the sinnes of the world, is required no more, but puritie of conscience and deuotion of hart. O my beninge Iesus how trew is that which you said of this your law: *Iugum meum suaue est, & onus meum leue:* My yoke is sweet & my burden light yea it is so light and so sweet, that if it were not that *Fingis laborem in præcepto*, you feigne labour in the precept, as your Prophet saith it would not deserue the name of burden nor of yoke

Act. 15.

Ioan. 1

Mat. 11

Psa 39

O my ſoule ſee how litle thy Sauiour Chriſt hath bounde thee vnto, to giue thee in this life by meanes of the moſt venerable Sacrament, a boundāce of grace and afterward to croune thee in Heauen with eternall Glorie. Looke well therefore vnto thy ſelfe, that our Lord hauing of his infinite goodnes made this ineſtimable gaine ſo light and eaſie for thee, that by thine owne negligence it turne not to thy eternall paine; waigh well that which thou haſt in hande: Not to receaue ſuch a beninge Lord, who cōmeth to repleniſh thee with his heauenly giftes, is a greate diſcourteſie vnto him, & infinite hinderāce vnto thy ſelfe: and to receaue him vnworthiely through thy owne fault, & retchleſnes is to doe vnto him iniurie

and

and to burthen thy ſelfe with paines. It will therefore be verie good for thee: to doe as the poore Countrie man doth when he vnderſtandeth that his King will come to lodge with him in his houſe: This man with greate carefulneſſe doth remoue forth of his litle cottage all whatſoeuer may either hinder or offend his King; with greate diligence maketh cleane his houſe, and although hee cannot poſſiblie adorne it conformablie vnto the greatenes of his gueſt yet neuer theleſſe he doth doe his whole indeuour to receaue him worthelie. After this with greate haſte, he goeth forth to meete his King; and hauinge founde him out, with all hartie affection he thanketh him for this ſpeciall fauour, and with greate cheere-

fullnes he receueth him into his houſe: Now then if all this is to be done for an earthly prince, what oughteſt thou O my ſoule to doe for the heauenly kinge, who commeth not to ſpend thy wealth but to beſtowe on thee his: Endeuour therefore to the vttermoſt of thy power, to cleſe and diſpoſe the houſe of thy hart, for before he commeth he will ſend his *Harbenger* with Princely furniture to beautifie & adorne the lodging, where he vouchſafeth to reſt, and that comming he will ſay vnto thee, *Tota Pulchra es Amica mea, & macula non eſt in te.*

(**)

THE

THE .XI. MEDITATION.

Of a deuout perſon inuited by Chriſt to his Laſt ſupper.

CHAP. XI.

Pointes to meditate.

1 IMAGINE thy ſelfe to haue bene in the cittie of *Hieruſalem*, when as Chriſt our Sauiour inſtituted this pretious Sacrament, & that he for a ſpeciall fauour towards thee, woulde vouchſafe by ſome one of his Apoſtles to call thee to be preſent at this ſo greate a miſterie: Now then conſider what gladnes thy ſoule woulde haue fealt and how willingly thou wouldeſt haue laide a ſide all other buſines that thou mighteſt haue gonne preſently,

2 Imagine, that comming vnto the ſacred chamber; our Sauiour did preſentlie waſh thy feete, and ſheeding teares vpon thē, ſaide theſe wordes vnto thee: I do this to take awaie the offences which thou haſt cōmitted againſt thy Creator, by walkinge in the wicked waies. I waſh thee alſo that thou maiſt better diſpatch the labors which thou ſhalt vndertake for my loue by walkinge in the waie of ſpirituall life. Cōſider now what ſtreames of teares thou wouldeſt then haue powred forth, what great confuſion thou woul deſt then haue had of thy ſelfe, and what courage woldeſt thou haue had to fulfill alwaies the will of God for the reſt of thy life.

3 Finally, Imagine, how afterwards

wards our Sauiour cauſeth thee to ſit downe at the table,& often turning vnto thee thoſe his louing eies ſaieth theſe wordes vn to thee. I haue preuented thee with ſo ſpeciall fauours, and I am determined to beſtowe on thee farre greater, it behoueth thee therefore to perſeuer in my loue: Conſider now what modeſtie, thou wouldeſt then haue vſed at that ſacred Table, with what ſetled attentiõ thou wouldeſt then haue harkened vnto thoſe diuine words of Chriſt Ieſus, what firme purpoſes thou wouldeſt then haue made of executing his counſailes,and finally with what deuotion wouldeſt thou then haue receaued?

The fruit.

The fruit of this XI. Meditation ſhalbe with thy wholle harte to-

thanke our Lorde; and to pray him that he let thee not die vngratefull.

A Colloquium.

As with out all doubt my Lord, this would haue bene ſuch a ſpeciall fauour, and ſuch exceeding loue, that it might well haue moued thy Angells with great admiration and amazement. So it is very certaine, that I ſhoulde haue remained moſt bound, not onely to walke in the waies of your commaundements, and to obſerue your holye counſailes, but alſo for your ſake, moſt willingly to ſpend my life. But O my Lord, euen then you ſhould haue geuen me no better meate nor no greater gifte, then that which you now geue vs in the Bleſſed Sacrament, ſince that in this little conſecrated Hoaſte, which

which from your holie Altar is geuen vs, miraculouſly lieth hid den your Diuinitie, your Soule, and your humanitie. If therfore the gifte be the ſame, and from the greatnes of the gift, proceedeth the greatnes of our bondes and obligations, who ſeeth not that I am exceedingly bound vn to you my Benefactour? And who ſeeth not that I ſhould be very vngratefull and altogither ſottiſh, if I ſhould not acknowledge ſo ſinguler and notable a fauour. Open wide thy ſelfe my hart, and ſhew forth this obligacion wherwith thou art bound to loue thy louing Ieſus. O my God how different is the māner of your proceedinges from that of worldly Princes; Kinge *Ezechias* to do greate fauour vnto the Embaſſadors of the kinge of *Babi-* 4. *Re.* 20

Isa. 39. *Babilon*, ſhewed them his riches and his treaſors with-out giuing them any parte or parcell thereof. But you (my Lord) doe not content your ſelfe with bare ſhewes, but giue moſt liberally not only your heauenly treaſures but likewiſe your ſelfe: O Mat. 6. Loue, O liberalitie; I ſee not, O my hart, how thou canſt in any wiſe be aunſwerable vnto this ineſtimable fauour. vnleſſe thou whollie giueſt thy ſelfe to the Luc. 16. loue of thy Creator, ſeeing that it is not poſſible for any on with loue to ſerue two maſters, as it was not poſſible for the Idoll of 1. Reg. 5. *Dagon* and for the Arck of God to remaine on foote in one Téple. Reſolue therefore, to whom thou wilt whollie giue thy ſelfe, whether to Ieſus thy Sauiour, who hath firſt giuen him ſelfe vnto

vnto thee, being borne for thy guide and companion and dieing for thy ranſome & redemption: who in this ſacred table giueth vnto thee him ſelfe for meate, and afterwardes in heauen will giue him ſelfe vnto thee for rewarde: Or elſe altogither forgettinge this greate obligation thou wilt giue thy ſelfe to the loue of cretures? Alas thou ſhouldeſt be ouer much vngratefull vnto thy God, and ouer hard wold be thy ſeruitude beſides the greate loſſe which thou ſhouldeſt ſuſtaine if by louing any creature thou ſhouldſt make thy ſelfe ſubiect therunto. Remember my ſoule, that we are created to loue and ſerue God, Call to remembrance that by the grace of our Sauiour, and by meanes of this heauēly meate we

we are made ſonnes of God, & partakers of his diuinitie, it is therefore againſt all reaſone, that thou ſhouldeſt make thy ſelfe ſlaue vnto this vaine world or ſettle thy loue vpon any creature: ſince that no one of them nor yet all of them togither, are able to content thee, ſeeke as much as thou liſt thou ſhalt neuerfind any thing that can ſatisfy thy deſires, nor ſhall thy minde be euer quiet, vnleſſe by loue thou repoſeſt thy ſelfe in him which hath created thee.

THE

THE XII. MEDITATION.

Taken out of the Hiſtorie of Zacheus, Luca. cap. 19.

CHAP. XII.

Pointes to meditate.

The firſt parte conteineth the hiſtorie it ſelfe.

1 ZACHEVS beinge deſirous to know Chriſt our Sauiour, when as he coulde not for the multitude, becauſe he was of a litle ſtature; running before, he went vp into a *Sycomore* tree, that he might ſee him: becauſe our Sauiour was to paſſe thereby.

2 Chriſt paſſing by & lifting vp his mercifull eies vpon *Zacheus* ſaide vnto him, Come downe in

in haſte, becauſe this day I will come vnto thy houſe, *Zacheus* therfore in haſte came downe & with greate reioicing receaued Chriſt into his houſe, accounting this a ſpeciall fauour.

3 When the Iewes ſawe that Chriſt was gõne in to the houſe of a ſiner, they murmured; which *Zacheus* perceiuing, he turned him ſelfe vnto Chriſt and ſaide vnto him: behoulde the halfe of my goodes, Lord, I giue to the poore, and if I haue defrauded any man of any thinge I reſtore foure folde as much, Ieſus ſaide vnto him, this day ſaluation is made to this houſe.

Pointes

Pointes for the ſecond parte which conteineth the application hereof.

1 Who ſoeuer will be made partaker of the ſpirituall helth and ſaluation which this bleſſed Sacrament bringeth, it is neceſſarie to deſire to know & to taſte our Sauiour, whoe is in the Sacred Hoaſt: For to know him it is neceſſarie, firſt that we haue our minds lifted vp on high, conſidering the greatneſſe of God: Hauing for that time, all earthly thinges vnder our feet, as *Zacheus* had, whē he was vpon the tree, that is, when we are to cōmunicate, we muſt diligently labour to haue our worldly buſines vnder vs, and not ouer our heades to diſtract our deuotion.

2 Se-

2 Secondlye, we muſt receaue our Sauiour, not with melancolines of mind, or with affliction of ſcruples, but with cherfulnes as *Zacheus* did, which proceedeth from a louing affection towardes this moſt bleſſed Sacrament.

3 Conſider how it ſufficeth not to receaue our Sauiour into our houſe, & afterwards to remaine with our handes in our boſome: but we muſt accompanie our receauing with good workes, releeuinge the neceſſities of our neighbours as *Zacheus* did: and who ſhall do after this manner, ſhal heare our Sauiour ſaying vnto him: *Hodie ſalus domui huic facta eſt.* This day ſaluation is made vnto this houſe.

The Fruite.

The fruit of this XII. Meditatiõ, ſhalbe

ſhalbe to deſire & aſke at Gods handes great affection towardes this Bleſſed Sacramẽt, from the which ſpringeth forth ſpirituall gladnes very neceſſary for receauing.

A ſpiritual ſpeach or Colloquiũ.

How liberall are you, O my benigne Ieſus, vnto thoſe which deſire and ſeeke you, *Zacheus* deſired you, but it was only that he might ſee you, & you did not only ſhew your ſelfe vnto him, but farther you called him, you inuited your ſelfe vnto his houſe to which, for a ſpeciall fauour you gaue ſaluation: O how well ſaide the holy Prophet of you: *Exultent & lætentur ſuper te omnes quærentes te & dicant, ſemper magnificetur Dominus, qui diligunt ſalutare tuũ.* They may Pſa. 39

all

all exult and reioice who ſeeke you, and do loue your ſaluation. Thou haſt good reaſon *O Zacheus* to reioice, for that thou haſt receued him into thy houſe who reioiced the verie Angels. Enioye therefore thy gladnes, & care not a whit although the enuious Iewes doe murmur and ſay, that thou art a ſinner; ſince that he is preſent with thee who is able to defend & iuſtifie thee; adioine thy ſelfe vnto him, and he will be thy buckler: and thou ſhalt withall taſt *Quam ſuauis eſt Dominus* How ſweet our Lord is. O my ſoule thou alſo haſt good cauſe to reioice and happelie more then *Zacheus* had ſince that this morning the fountaine of all trew ioy hath come vnto thee; Heare that the Prophet *Zacharie* ſaieth vnto thee

Pſa.33.

Zac.9.

thee: *Exulta filia Sion, iubila filia Hieruſalem: Ecce rex tuus venit tibi iuſtus, & ſaluator.* Reioice O my ſoule for that the king which is come vnto thee this morning, is not come to exact any tributs nor to impoſe any new taxes vpon thee, but for to worke thy ſaluation & to defend thee from the force and furie of thy enimies: nor thinke that greater fauour was ſhewed vnto *Zacheus* then vnto thee; for that by receauing of thy Sauiour lyinge hidden vnder the accidents of bread, beſides the greate merit of fatih which thereby thou receaueſt; he giueth thee to vnderſtand that he commeth not onely to conuerſe with thee and to giue thee ſaluation as he did to *Zacheus* his houſ-holde; but farther to vnite thee with him

ſelfe

ſelfe & to make thee al one with himſelfe which is the cheefe effect of this moſt heauenly meate And who ſeeth not that this is greater fauour. Ah my beninge Lord, ſince that you haue vouch ſafed to enter into this my poore houſe, graunte me grace that the ſame may neuer happen vnto me which happened vnto the vngratefull Iewes, who vpon Palme Sonday receaued you into Hieruſalem with greate ioyfulnes and triumphs, but with in few daies after they cried out vn to Pilate *Crucifige crucifige* Cru cifie, crucifie him and with a Croſſe on your ſhoulders they caſt you forth of the cittie let me firſt die (good Lord) yea die a thouſande times, before that I ſhould euer driue you from me, for this would be to driue you from your owne houſe.

Mat. 22

Luc. 23
Ioan. 19.

THE XIII. MEDITATION.

Vpon these words of the *Himne* of the most holy Sacramēt.

Mors est malis, Vita bonis: vide paris sumptionis quam sit dispar exitus.

The Blessed Sacrament, is death vnto the wicked, and life vnto the good. *S. Thom. opusc. 57.*

CHAP. XIII.

Pointes for to meditate.

CONSIDER how that this most diuine Sacrament, euen from the very beginning of the institution thereof did worke these two contrarie effects for that in the eleuen Apostles it brought forth fruites of life but *Mat. 26.* *Act. 1.*

but in Iudas by means of his peruers will, it wrought his ruine death, and damnation.

2 Conſider how that our Lord gaue this condition and proprietie vnto this Bleſſed SACRAMENT for our greate profitte; to the entent that this Bleſſed Sacrament ſhould be both loued and alſo feared of vs, and that Chriſtians ſhould be carefull to communicate with greate puritie and cleanenes of conſcience.

3 Conſider how the hurt which this ſacred meate bringeth vnto ſuch as vnworthely receaue the ſame, proceedeth not from any defect of this Bleſſed Sacrament but from the euell diſpoſition of thoſe which receaue it, wherefore the Apoſtle ſaith vnto the
Cor. 11. Corinthians, for this cauſe, there are many amongeſt you infirme

and

and weake, and many die because they receaue this Blessed Sacrament vnworthelie.

4 Consider how that albeit the eleuen Apostles (as S. Iohn affirmeth) were pure and cleane yet neuertheleſſe our Lord woulde wash their feet therby to declare vnto vs the greate puritie wherwith this holy Sacrament ought to be receaued, that it might bringe life to the receauer. *cap.* 13. *cap.* 15

The Fruit.

The fruit which may be gathered by this xiii. Meditatiō ſhalbe to demaund of our Lord a holy feare of reuerence which procedeth from loue and is a gifte of the holy Ghoſt; which retireth vs backe frō offending of the diuine goodnes & causeth vs forward to remoue far frō our selues what soeuer may be displeasing

vnto the eies of this moſt holy Gueſt.

Annotation.

We ought not to maruaile, that this great Sacrament which of it ſelfe is wonderfull, holeſome, and profitable, ſhould neuerthe leſſe bee occaſion vnto ſome of hurt: ſince that we ſee the ſame daily practiſed in naturall things, as for exãple the warmth and heat of the Sunne is profitable vnto healthfull perſons, but the ſame is hurtfull vnto ſicke & aking heades: Againe, meate is holeſome vnto a good diſpoſed ſtomacke, but it bringeth infirmitie and death vnto a ſtomack full of bad humors: In like maner Phiſicke being taken in dew time, is very holeſome vnto him which taketh it but being receaued out of ſeaſon it is hurtfull and

and daungerous, finally ſaith a Doctor: Euen as the liuelie and well rooted plant commeth to his perfection, & bringeth forth abundance of fruit, by the bene fit of the heat of the ſonne and of the raine of the heauens: Euen ſo the ſoule which liueth in charitie, and is well rooted in Chriſt by the helpe of this holy Sacrament, and by the deuine grace which it bringeth from heauen, increaſeth in perfection and becommeth verie fruitfull: And contrariwiſe, as when a plant is dead or full of wormes by the ſhining of the ſonne it is ſoner dried vp, & by the falling of the raine it ſoner rotteth and becommeth fit fewell for the fire: Euen ſo the moſt Bleſſed Sacrament coming into a ſoule which is eaten with the ſharpe gnawninge wormes

of ſinne or els corrupted intentions maketh the ſame ſooner to drie and wither away, and to be apt for nothing els, but to burne eternally in hell fire.

A Spirituall ſpeach in maner of a Dialogue Betwixt, Man, and his Soule.

Soule. Shall I be ſo boulde to approch neare vnto the ſacred Altar, and there to receaue the Lord of glorie?

Man. Whie not?

So. Becauſe I am miſerable in firme, wretched & euel inclined.

Ma. But he is both the Phiſicion, and the medicine, and hee hath ſaide. *Non eſt opus valentibus medicus, ſed male habentibus:* They that are in health, neede not a Phiſition, but they that are ill at eaſe.

Mat. 9

So. But if he bee occaſion of death he muſt bee feared and

therefore I muſt not come neare him, but abide far of from him:
Ma. But he likewiſe is occaſion of life, & therfore thou oughteſt to loue him and not to flie from him: only diſpoſe thy ſelfe to receaue him worthely and he will be vnto thee ſaluation; let thē feare death who vnworthely approch to receaue him. *Mat.3.*
So. If *S. Iohn Baptiſt*, who was ſanctified in his mothers womb, accounted him ſelfe not worthie to vnlooſe the latchet of our Sauiours ſhoes: And *S. Peter* repu *Luc.3.* ting him ſelfe vnworthie to remaine in the preſence of Chriſt, ſaid vnto him: *Go forth from me* *Luc.5.* *becauſe I am a ſinful man O Lord* How ſhall I being a miſerable ſinner, preſume to receaue my Creator, without danger of eternall damnation?

Mat. 9. Ma. If his comming from heauen was to call sinners vnto him for to giue them grace, and to worke their iustification, whie shouldest not thou goe to him?

So. But who will warrant and assure me, that I shall not be punished?

Ma. Humilitie and loue will worke thy securitie, through the one thou shalt be exalted, and through the other, thou shalt be rewarded.

So. Alas, God seuerely punished the *Bethsamites*, because

1. Reg. 6 they beheld the Arcke: and shal I be so bould as to receaue the Lord of that Arcke?

M. The *Bethsamits* with great reason were punished, because that for curiositie they beheldc the Arcke and vsed not dew reuerence therunto: but thou my

soule

ſoule, being accompanied with humilitie and loue, wilt not do as the *Bethſamites* did. *Iob.* 26.

So. If the Angells of heauen tremble at the preſence of this great Lord, how wouldeſt thou that I a vile creture & worme of the earth, ſhoulde dare to place him within my body?

Ma. If thou likewiſe conſidereſt well the infinite Maieſtie of this moſt Soueraine King which lieth hidden vnder the forme of bread, thou ſhalt finde iuſt cauſe of feare and trembling, but this feare ought to ſpring forth from loue, that is, thou oughteſt to be afraide euer any more to offend ſo amiable a Lord, and therfore being ſtirred vp with loue and accompaned with humilitie, go on forwarde a Gods name, becauſe thou ſhalt be ſo farre of,

from offending of him thereby, that thy moſt louing Ieſus will moſt beningly intertaine thee.

So. Aie me, I knowe my ſelfe to be farre vnworthy thereof.

Luc. 7. Ma. The Centurion likewiſe did acknowledge him ſelfe vnworthie to receaue Chriſt our Sauiour into his houſe; But our Lord Ieſus maketh them worthy to receaue him who acknowledging their great vnworthines doe come vnto him with greate humilitie:

So. Who knoweth that in me is no ſuch euell diſpoſition, by meanes whereof this diuine Sacrament may be cauſe vnto me of death.

Ma. If thou knoweſt any ſuch remoue it awaie, but if thou knoweſt it not, vſe ſuch diligẽce that thou maiſt knowe.

So.

So. O mercifull Ieſus, truſting in your infinite goodnes, I come vnto you humblie beſeeching you to auert your eies from my miſeries, for that *Si iniquitates obſeruaueris Domine: Domine quis ſuſtinebit?* If thou O Lord wilt obſerue iniquities who ſhall be able to ſuſtaine thee? But if it ſhall pleaſe you to beholde thē doe it I praie you not as a Iudge to puniſh thē, but as a mercifull phiſition to heale and redreſſe them, and graunte me Lord that theſe my miſeries may ſerue for your greater glorie and honour, like as the infirmity of the blind-borne man, for by your deliuering of me, from them; ſo much more apparently will your mercie & valor ſhine in me, by how much more miſerable and vnworthie I was before. *Pſal.29.* *Mat.8.*

THE XIIII. MEDITATION.

Vpon theſe words of the Himne *Ecce panis Angelorum, factus cibus Viatorū.* Behold the bread of Angels, is made meate for Trauellers.

CHAP. 14

Pointes for to meditate.

1 CONSIDER how traiuell and teares was the ordinarie meate of man, after that for his ſinne he was caſt forth of Paradiſe.

2 Conſider the eſtate in which man was, in this deſert of lamēting, for that he was conſtrained to wander in this world, without any ſure guid or ſufficiēt prouiſion, wherfore for want of the one

one he might easelie haue gone out of the way: and for want of the other *defeciſſet in via*, hee would haue fainted in the way. *Mat.* 15.

3 Conſider the louing carefulnes, which our moſt mercifull Sauiour had of him, ſince that he him ſelfe would vouchſafe to become a guide and meate for man in baniſhment.

4 Conſider how that the meate of Angells is no other but God the King of glorie, with whom the Angels in heauen are nouriſhed and by contemplatinge him they enioie him. Now the ſelfe ſame meate our moſt louing Redeemer hath made the meate of man, and therefore it is ſaide in the *Himne Ecce panis Angelorum, factus cibus viatorũ.*

The fruit.

The fruit of this xiiii. meditation

ſhalbe

ſhalbe to practiſe louing actes of gratitude towardes our Lord who hath ſo greatly fauored vs; and to pray his diuine Maieſtie to make vs fully to vnderſtand how infinitely we are bounde for this vnto our Sauiour Ieſus.

The Colloquium.

Is it poſſible O Lord that you be ſo inamoured of man, that you would feed him with the foode of Angels? is it poſſible that you ſeeke by the means of this Angelicall meate to make him all one with you? Reioice O ſonnes of *Adam*, becauſe this ſaying of the Prophet is no longer agreable vnto you: *Fuerunt mihi lachrimæ meæ panes die ac nocte, dũ dicitur mihi quotidie, vbi eſt Deus tuus:* My teares haue bene bread vnto me day and night, whileſt that they ſaid vnto me, where

Pſa. 41.

where is thy God? For that now your meat is no more teares, but the food of Angells; and your God is not angrie, nor farre fró you, but is preſent vnder the forme of bread which he often giueth. O heauenly ſpirits aſſiſt me, that I may knowe ſo greate a benefactour. O holy Angells teach me I pray you: (but perticulerlye yee Seraphines) how I ought to loue my Redemer, who by giuing me to eat your bread, hath ſhewed me fauour farre aboue my deſert. O my Lorde, your holy Prophet being aſtoniſhed reioiced ſaying: *Panẽ Angelorũ mãducauit homo:* Man hath eaten the bread of Angels: ſpeaking of *Manna* which was made by the worke of Angells. But what glorie and what admiration ſhould I haue, who may ſay with *Pſa.77.*

with all veritie *Mauducat Dominum pauper ſeruus & humilis? O res mirabilis*: The poore and humble ſeruant eateth his Lord. O maruailous matter? What recompẽce am I able to giue you my moſt beninge Ieſus, for that the more I doe for your loue, the more fauour I continually receaue, ſince that it wholly redoundeth vnto my good? Ah, hard and peruerſe hart how doſt thou, beinge fed with this heauenly meate remaine ſo earthly when wilt thou become heauenly? How art thou ſo ſenſuall and with out ſpirit being nouriſhed with Angelicall meate? How is it poſſible that thou art not inflamed and diſſolued with the ſacred preſence of moſt beninge Ieſus, who is become thy meate and is a flame of loue. is it par-

peraduenture bëcauſe thou art of earth? Call to minde O ſweet Ieſus, your owne words, *Ignem veni mittere in terram, & quid volo niſi vt accendatur?* I came to caſt fire on the earth: & what will I but that it be kindled? Let this fire therefore bee kindled within me to the intent that the earthlines of my hart being burned and conſumed, I may in maner of a fierie flame, aſcend on high to ſearch *quæ Surſum ſunt*; the thinges which are aboue, for that they only are able to content and quiet me. O my ſoule how is it poſſible that thou remaineſt aliue at the comming of ſo greate a Maieſtie? how is it poſſible that with the diuine preſence of the King of glorie thou art not diſſolued into thy nothing? Ah, Alas from whence com-

Luc. 12.

Col. 3.

cometh this to passe that an Angell comming vnto *Daniell*, he like vnto a withered plant, in such sorte fell downe vpon the ground, that as the Sacred scripture saith, there remained in him no strength but lay prostrate vpon the earth, hauinge lost his speach & his breath: And thou at the coming of the Lord and creator of the Angells dost neither tremble nor shake? The pillers of Heauen (saieth *Iob*) doe tremble and quake at euery litle looke of this self same God: and thou standest firme and nothing moued? Ah my Lord, you are the cause of this, since that the loue which you shew vs in this Sacrament is so great, that it rather inuiteth vs to loue you againe, and to be glad & reioice, then to be moued with feare & trem-

Dan.10.

Iob.26

trembling; for that the propertie of loue is, *Foras mittere timorem:* to put feare forth of dores. 1. Io. 4.

THE XV. MEDITATION.

Of frequentinge the Blessed Sacrament.

CHAP. XV.

Pointes to meditate.

1 CONSIDER how that in the Primitiue CHVRCH which was gouerned by the Apostles the Christians did often Communicat, and that from receauing did proceed the greate holines & feruor of spirit which was then: it is most certaine for that by experience we haue ben taught, that as this vse beganne to decrese and be diminished so like-

likewise did sanctitie and feruor decay & waxe lesse in the Christian people.

2 Consider how that in this our age in the which God of his goodnes hath stirred vp greater deuotion & more often frequentinge of this venerable Sacrament, is seene greater goodnes & perfection in those which frequent the same, and the Catholicke Church is greatly increased by many new & holy orders of religion.

3 Cõsider how that this diuine Sacrament being the meat of mans soule which comforteth and sustaineth the same in spiritual life it cõsequently foloweth that the more often the soule is fed with this pretious meate, the more strong and more perfect she remaineth in spirituall life.

4 Con-

4 Conſider more-ouer, that as this heauenly Sacrament is the fountaine of all perfection and holines, & imparteth moſt holſome effectes to all thoſe which worthely receaue the ſame; ſo is it certaine that the oftener that any perſon doth communicate, the more he is made partaker of the graces therof: for this cauſe all the holy Fathers of the Catholicke Church do carneſtly exhort vs often to frequent this B. Sacrament.

The Fruit.

The fruit of this 15 Meditation ſhalbe to make firme purpoſe, both of making worthy preparation for this diuine Sacrament and alſo of often frequẽting the ſame, for ſuch as the one is, ſuch wilbe the effect of the other. In preparing our ſelues we ought princi-

principally to procure ſoundnes of loue, the which will cauſe our often receauinge to be pleaſing and gratfull vnto God.

A Colloquium.

O my ſweet Ieſus, what greate fauour and grace is this which you do vnto me, for you vouchſafe not onely to diſcouer vnto me that pretious mineral which remaineth in the field of the holy Catholicke Church, & is that *Theſaurus abſconditus*, hidden treaſure, which maketh the man which findeth it to ſell all that euer he hath for to buy the field: But farther you inuite me that I ſhould often digge forth of this mine this moſt pretious treaſure, therby to enrich my ſoule: And this maketh me to maruel much that for the obtaininge of this field, and for taking forth of this

treaſure

treasure as ofte as I list, you haue graunted me such a wonderfull commoditie that I need not to sell any kind of thing for the bying therof: Blessed be you my SAVIOVR, that for my greater good it hath pleased you to hide your glorious Bodie vnder the forme and accidents of bread to thentent that I should often returne to taste the same, & should say with your holy Prophet *Vere tues Deus absconditus* Trewlye you are a hidden God. O my Lord if for the taking forth of this diuine treasure, you should haue ordained sharpe fastinges, long pilgrimages, sheding forth of blood & other such like hard penances, yet all these paines & labours shold haue ben well imploied to haue once only tasted your most sacred bodie; But *Isay.45*

O vn-

O vnſpeakable charity, you haue vouchſafed to make it both eaſie and delightfull vnto me, that by this meanes I ſhoulde often come vnto this diuine minerall. O *Adam*, how much better is the condition of thy poſteritie, then was thy owne? Thankes be therfore to our bening and liberall Ieſus: Thou wert caſt forth of Paradiſe & to the entent that thou ſhouldſt not return to eate of the tree of life therby to haue liued for euer: God moſt iuſt placed a Cherubine with a fierie ſworde to keepe thee from entring in: but we thy ſonnes and offsprings, remaining within the Paradiſe of the holie Church, are not onely not prohibited of an Angell with a fierie ſwoord, but farther, the Lord of the Angells with fire of loue, moſt earneſtly

Gen.3.

neſtly inuiteth vs often ro come and eate of the tree of life, or rather to receaue him who gaue vertue vnto that tree of life, and who giueth vs moſt happie and eternall life, for thus he promiſeth vs, inuiting vs to come vnto him: *Qui manducat meã carnem, viuet in æternum:* He that eateth my fleſh ſhall liue for euer. Awake a litle my ſoule and magnifie thy God. *Qui fecit tibi magna, quipotens eſt.* Becauſe he that is mightie hath done great thinges vnto thee. duſt thou not ſee how that for inriching of the he hath made him ſelfe thy treaſure? Come therefore often to digge it forth, for ſince that he is a moſt pretious treaſure he wil giue thee good contentment, & ſeeing that he is infinite, he can neuer by drawing forth, faile or be wanting vnto thee.

Ioan.6.

Luc.1.

THE XVI. MEDITATION.

Which is the ſecond cõcerning often Receauing.

CHAP. XVI.

Pointes to meditate.

1 CONSIDER how that the Deuill in no wiſe can abide and endure the vſe and frequenting of this moſt holeſome Sacrament, for that he knoweth very well, how greatly it helpeth man to the obtaining of eternall bleſſednes, which he himſelfe loſt by his pride. He moreouer deteſteth it, becauſe it liuelie repreſenteth the Paſſion of Chriſt our Sauiour, whereby he was vanqniſhed and ſpoiled of his dominiõ which he had ouer humaine kind.

2 Conſider, how that for theſe cauſes the deuill enforceth him ſelfe by diuerſe meanes to withdraw men from often receauing whereby we may well perceaue how profitable it is vnto our ſoules often to be fed with this heauenly bread, ſince that it ſo much diſpleſeath the Deuil, who is a mortal enemie vnto our good

3 Conſider, that ſince our nature of it ſelfe is very feeble and weake, ill inclined, and often by the Deuill ſolicited to do euell, the beſt and ſureſt remedie is often to communicate: it beinge the propertie of this bleſſed Sacrament, to giue force vnto the ſoule to reſiſt all kind of tentations and vniting the ſame with Chriſt who is the guide and rule of all good, it commeth to be directed by him to good works

as is plainly ſeene in thoſe which often and worthely do receaue.

The Fruite.

The fruit which ought to be reaped by this XVI. Meditatiõ ſhal be to demaunde of Almightie God force againſt ſo crafrie an aduerſarie, and then to do actes of humilitie, which doth diſcouer the deceits of the deuill, and maketh him with confuſion to runne awaie.

A Colloquium.

See good Ieſus by how manie means this infernall enimie ſeeketh to diuert mee from your moſt ſacred table. Some times he tempteth me in faith concerning the hidden miſteries of this diuine Sacrament, ſome times he tormenteth me with fearefull ſcruples, ſome times he woulde drawe me backe for ſome humaine

maine reſpect & vaine ſpeches of the world: other times he would entertaine me with hope of grea ter commoditie and deuotion. And when by theſe meanes he faileth of his wicked purpoſe & intent then he maketh the body lament that it is ouer troubleſome to frequent often the receauing of the moſt Bleſſed Sacrament. O my ſoule if moſt louing Ieſus remained not hidden in this holy Hoaſt or if it were not profitable vnto vs, often to be fedde with this moſt holie bread; with-out all doubt the deuill would let vs alone or rather he wold much reioice, that herein we ſhould vainely looſe our time: But this maligne ſpirit knoweth full well who lieth hid den vnder the forme of bread, he alſo well knoweth the greate

profit and commoditie which we receaue thereby, & therfore being pricked forward with enuie and hatred againſt vs he ſeeketh by all meanes poſſible to let and hinder vs. And whie doſt thou (o peruerſe and deceitfull body) murmur and grudge? Is it poſſible that for obteininge of thy poyſoned delights and pleaſures, thou regardeſt no kinde of paine or trauaile, and thou carest not to aduenture any kinde of daunger and becomeſt thou ſad and ſorowfull to yeeld vnto thy ſoule ſo eaſie and ſo wholſome a comfort. See good Lord what warre the enemies of my ſaluation doe waige againſt me to ſkirmiſh and encounter with thē all, I require no other thing of you, thē that which your faithfull ſeruant *Iob* demaunded and

Iob. 17.

obtei-

obteined. *Pone me iuxta te, & cuiuſuis manus pugnet contra me*, place me neare vnto your ſelfe, and then lett any fight againſt me, take thou my parte O Lord: and I ſhalbe ſecure that nothing can be able to hinder the frequentinge and often receauing of this heauenly Sacrament. I praie you therefore my beninge Ieſus, that as by your bountie & goodnes you haue inſpired me to beginne for to taſte this moſt pretious meate; ſo you will giue me grace to frequent the ſame with louelie perſeuerãce. Grant me (good Lord) that I neuer be vnmindefull of this moſt holie Sacrament, for els my hart will faint and languiſh, and with ſorrow and bitternes I ſhalbe enforced to ſaie with your Prophet *Aruit cor meum quia oblitus ſum* Pſa.101

comedere panem meum: my hart is withered away becauſe I haue forgotten to eate my bread. Amen.

THE XVII. MEDITATION.

Which is the third concerning often Receauing.

CHAP. 17.

Pointes to Meditate.

1 CONSIDER how not without good cauſe, our Redemer inſtituted this diuine SACRAMENT vnder the forme of bread; to giue vs to vnderſtand hereby, how that we ought often to be fed therwithall: for as ordinary bread being often receaued doth maintaine our corporall life: ſoe the often receauing

uing of this bleſſed Sacrament, preſerueth our ſpirituall life, and of this heauenly bread many holy Doctors do vnderſtand that, *Panem noſtrum quotidianum da nobis hodie.* But if we ſhould receaue it ſeldome how could it be our daily bread. *Luc.11.*

2 Conſider how that by frequẽting of this bleſſed Sacramẽt, the partie commeth to be deuout & ſpirituall: for beſides that which this diuine Sacrament worketh of his owne nature, herevnto is alſo adioined deuout preparation which conſiſteth in actes of vertue, as of Faith of Contrition, of Praier, of charitie, and of ſuch like; which actes if they be often frequented will bring forth in vs many vertues whereby the body wil become chaſt and obedient vnto the ſoule; and the ſoule vn-

to Almightie God; and this is to be deuout and ſpirituall, which wee obteine not if we ſeldome communicate.

3 Conſider how that by receauing of Chriſt in this bleſſed Sacrament with dew preparation, wee doe honour vnto him and make great accoũt of him; wherfore he which more often receaueth, more often doth honour and reuerẽce him; but he which honoreth Chriſt on earth ſhalbe honoured of his father in heauẽ; and this was pretended by the Bleſſed Virgin our Ladie, who (as ſome holy fathers affirme & as afterward we will ſay more at large) did often cõmunicate.

The Fruit.

The fruit of this XVII. Meditation ſhall be to demaund grace of our Lorde that this heauenly meate

meate may neuer come to be lothſome vnto our ſoule, as this earthly bread bringeth no faſtidiouſnes vnto our bodie.

A ſpirituall ſpeach.

What ſhall I do my ſweet Ieſus, ſince that two moſt valiant Captaines doe very fiercely aſſaulte me? that is, Feare, & Loue; Feare, ſetting downe before my eies, the greatnes of this maieſticall Sacrament, maketh me to retire; Loue, ſhewinge me the importance of the vnion which this diuine Sacrament cauſeth me to haue with you, vrgeth me vehemently with louing deſire to go forward. But Alas what ſhall I do, if Feare ouercome me, and make me remaine farre of from your moſt ſacred table? and you hauing ſaid. *Niſi manducaueritis carnem filij hominis, non habebitis* Ioan. 6.

bebitis vitam in vobis: Vnleſſe you eate the fleſhe of the ſonne of man, you ſhall not haue life in you; how ſhall I liue without this vitall and holeſome meate? And, if loue ouercome me, ſhall I be ſoe audacious as with-out feare to receaue this Sacrament of ſo great Maieſtie? I being not worthy to behold it, much leſſe often to receaue it? What ſhall I therefore do O my Sauiour? I knowe very well, that the one
Mal.1. pleaſeth not you without the other, for that you being our father, we ought for to loue you; and you being alſo our Lord it behoueth vs likewiſe to feare & reuerence you: wherefore I reſolue to yeeld my ſelfe ouercome vnto them both, with this condition that the one and the other do keepe me companie,

Loue

Loue will cauſe me to come often and cheerfullye: and Feare will make me come conſideratly. And you (moſt mercifull Redeemer) ſince that you vouchſafe ſo oftē to call me vnto your Sacred banquet; graunt me this fauour, that theſe two valiant Captaines whoe are vnder your commaund, do neuer leaue and forſake me. Oh, heauenly father ſeeing that you haue bound me with ſuch benefittes, and with ſuch chaines of loue; I beſeech you for that loue, which you alwaies haue borne vnto your only begotten and beloued ſonne, that you will not leaue me thus bound, but that it may pleaſe you to draw me vnto your ſone, becauſe you haue ſo promiſed me by your Prophet ſaying: *Trahã eos in vinculis charitatis.* I

will

will draw thē with the chaines of charitie. Remember likewiſe ſweet Sauiour that you alſo promiſed to draw vs vnto you, whē you ſaid: *Ego ſi exaltatus fuero a terra ōnia trahā ad meipſum* If I ſhalbe exalted frō the earth I wil draw all vnto me. Now O Lord you haue bene already exalted; it remaineth therfore that now you drawe my harte vnto you, who finding no other place to reſt it ſelfe, like an other Doue returneth vnto the arcke of ſaluatiō. But if you my Lord do not ſtretch forth your holy handes, and draw it vnto your ſelfe with in your Arke, it will remaine abroad & be eaſely drowned in the ſtinking waters of this life.

Ioan.12.

Gen.8.

THE

THE XVIII. MEDITATION.

Which is the fourth concerning often Receauing.

CHAP. 18.

Pointes to meditate.

1 CONSIDER how that because this Sacrament is one of the greateſt benefittes, which God hath beſtowed vpon vs in this life, there is no one thing which can more freely deliuer vs from ingratitude, then often receauing, for beſides this that hereby we do an acte moſt gratfull vnto God our benefactor, we doe farther often hereby renue the memorie of him, which thing he requireth of vs when as he ſaieth: *Hoc facite in meam* 1. *Cor.* 11

meam cõmemorationem. Do this for the commemoration of me.

2 Conſider, how that the not frequenting this bleſſed Sacra-
Luc.22 ment (when opportunitie ſerueth) cõmonly proceedeth for want of loue, becauſe it is impoſſible that any one doth loue
Ioan.6. Chriſt trewly, and doth not receaue him often, eſpecially ſince that he deſireth that we would receaue him, and inuiteth vs ſo affectuouſlye, that therefore he promiſeth vs life euerlaſting.

3 Conſider how that it is proper vnto the Grace which this diuine Sacrament imparteth, for to vnite vs with Chriſt; wherefore the oftener that one receaueth it, the more grace he obtaineth, and ſo much more firmly is he vnited with his Creator, then the which, I know not if

any

any greater thing can possiblie, be either desired or wished for, in this mortall life.

The Fruit.

The fruit of this XVIII. Meditation shalbe to desire and pray our Lord to giue vs internall affection towardes this diuine Sacramēt, because that from affection proceedeth perseuerance in frequentinge of it.

A Colloquium or spirituall speach.

Reioice and beglad my soule because we haue a Lord who in giuing is verie liberall, and in exacting is very sparing, Reioice and be glad for that the magnificence and mercie of our Sauiour hath valourously foughten for vs Magnificēce hath brought to passe that our Lord regarding the greatenes of his celistiall trea-

treaſures, & our neceſſities, hath beſtowed moſt largely and liberally vpon vs: And mercie hath wrought that the ſelf ſame Lord conſidering our weakenes and pouertie, hath taken compaſſion of vs, and requireth litle or nothinge at our handes. Who would euer haue thought, that a Lord of ſuch maieſtie, after that he had trauailed and ſpent the whole time of his life for one benefit and commoditie, would in the end, not for any intereſt of his owne but for pure loue towardes vs become our meate? Who woulde haue immagined that for recompence of this ſo worthie a gift he would receaue of vs, neither Iewell nor gould, nor yet any other thinge which ſhould coſt vs labour or ſweat: but hauing giuen him ſelfe vnto

vs for meate, desireth that we ſhould ofte ſtrenghen our ſelues therewithall. O vnmeaſurable liberalitie? O charitie without bond or limitt. Goe to my ſoule be thou not affrighted, for albeit with giftes; bondes and obligations are increſed, & the greater that the gifte is, ſo much more dangerous is the abhominable vice of ingratitude: yet thy moſt louing Ieſus by his infinite grace hath deliuered vs from ſuch perill and daunger by requiring at our handes no other then litle & eaſie thinges, And this O Lorde is nothing els but whollie to confound me, ſeeing that to receaue you often in this venerable Sacrament, is both eaſie and delightfull, and alſo redoundeth to my good, by getting of great grace on earth, & glorie in heauen.

uen. And what elsis this but to heape one benefit vpon an other But what will become of me O Lord, who hauing receaued at your handes ſuch benefites doe ſtill requit you with vngratefulnes? and who for this pretious meate which your grace giueth vnto me, do render againe vnto you gall & vinegre? Worthelie therefore may you to my confuſion obiect againſte me, that which by your Prophet *Iſay* you obiected againſt the people of Iſrael ſaying *Quid eſt quod debui vltra facere vineæ meæ & non feci ei?* What ought I farther to haue done vnto my vineyard, & haue not done? *An quod expectaui, vt faceret vuas, & fecit labruſcas?* In place of ſweet grapes it hath yealded me ſoure wine. I confeſſe my beninge Lord that

I iuſtly deſerue for my greate ingratitude, all thoſe euels wherwith you threatned that vngratfull vineyard of Iſraell: but remember moſt mercifull Ieſus, that this vineyard hath coſt you deare, for that you haue planted it by ſuſtaining infinite labours and paines for the ſpace of thirty three yeares; and you haue watered the ſame with the ſweat of your browes, with the teares of your eies. and with the moſt pretious bloud of your ſacred body if therfore you now prohibit the raine to fall from heauen and do teare vp the heades thereof. Sud danly there will come *Aper de ſilua* the Boare of the wood to tread it downe and roote it vp, enter rather O Lorde your ſelfe & viſiting the ſame *Perfice eam quam plantauit dextera tua.* *Pſa.79.*

THE

THE XIX. MEDITATION.

Vpon ſome defectes which hinder the fruit of the bleſſed Sacrament.

CHAP. 19

Pointes to meditate.

1 CONSIDER how that beſides mortall ſinne, there are other impedimentes, which albeit they take not cleane away yet they abate very much the fruit of this diuine Sacrament, as for example, to be ouermuch imploied in buſines, and to haue ouermuch conuerſation before we goe to receaue, which although they are not of thēſelues euell, yet notwithſtanding they take from vs that recollectiō of mind which is required for ſo greate

greate a misterie, wherefore by these meanes we remaine depriued of the spirituall tast and feeling which God is wont to giue vnto those which deuoutlie receaue him.

2 It is also an impediment to go to receaue with out making reflection ouer him selfe, by considiring whether he goeth, what he pretendeth, whome he hath to receaue, and what preparation he hath made. And since that in all our small affaires we consider before hand all the circumstances thereof, it is very conuenient that likewise we shoulde well consider all circumstances which appertaine to this diuine busines beelonginge vnto our soule.

3 Finally it is an impedimente when as one hauing scarce receaued

ceaued falleth to reaſoninge or other buſines, for by theſe things the ſpirituall heat and feruour which by receauing we haue ob tained eaſely vaniſheth awaie: and we doe a certaine kinde of iniurie vnto the Bleſſed Sacrament as it would be a greate inciuilitie to receaue a great Lord into our houſe and ſhortly after to goe forth of the doares leauing him in our houſe all a lone. In like maner doe they who after receauing goe to talkinge or reaſoning, either for recreation or for other buſines.

The Fruit.

The fruit of this XIX. Meditatiõ ſhalbe, to be ſorie, and to lamẽt theſe and ſuch other defectes, with purpoſe of amendment.

A Colloquium.

Doeſt thou not plainely ſee, O my

my ſoule, how verie little our Lord requireth of vs, for to giue vnto vs the great & moſt holeſome fruit of the venerable Sacrament? it behoueth thee therfore to go therunto with great deuotion & recollectiō of mind for this he requireth of thee. Remember whē God was to ſpeak with *Moiſes* in the mountaine, he cōmaunded that nether man nor beaſt ſhould approch neare vnto the mountaine, to the intent that *Moiſes* ſhould not be diſtracted by any kind of creature: yea to the end that *Moiſes* ſhould remaine with greater attention and recollection, the whole mountaine was couered, with a great and obſcure cloud: Euen ſo my ſoule doe thou diligently procure that (to the Altar where God expecteth thee) no *Exod.* 19

no kind of creature may accom-
panie thee, thereby to diſtract
thy deuotion and attention, fo
that thou haſt not only to talk
with, but alſo to receue thy God
and thy Creator, and be thou
ſurelye perſwaded that he will
neuer deſire and loue thee, vnle
thou cleane forgett all create
thinges when as thou comeſt vn
to this ſacred Table to receaue
thy Creator, whom onely thou
Pſa.44. oughteſt then to remēber. Har-
ken what the kingly Prophete
ſaieth vnto thee. O daughter af-
ter that thou ſhalte forget thy
people and the houſe of thy fa-
ther, then *Concupiſcet Rex decorem tuum*: will the King deſire
thy comelines: And moſt wor-
thelie O Lord, for ſince that you
are cheefe goodnes, and infinite
lie to be beloued, it is not con-
uenient

uenient that you ſhould be ina-
mored of that ſoule which be-
ing intertained of creaturs by o-
uer much affection towards thē,
commeth not freely vnto you,
neither ſeeketh after you with
whole affectiō of hart. But what
ſhall I doe O Lord to obtaine
this deuout attention. My minde
by the greuoues wounde which
ſhe receaued in terreſtiall Para-
diſe remaineth diſordered in
ſuch ſort, that ordinarily againſt
my will ſhe goeth forth of the
dores like a vagabone? What
ſhall I do ſince that the infernall
enimie to with drawe me from
you and from your holie table
doth ſo ouerthwart my heade
with ſuch terrene thoughts, that
I can not keepe my hart firmely
ſetled vpon you? Now you ſee
moſt mercifull IESVS in what

ſtate I remaine weake by nature and in ſuch ſort wraped & ouerwhelmed with earthly thinges, that vnles you help and ſuccour me, I ſhall remaine depriued of the comfort of this moſt holie meate, helpe I praie you with your grace my weakenes, and remoue from me all impedimentes that like a hungry Falcó, I may flie vnto your moſt ſacred bodie, which it hath pleaſed you to giue me for meate,

✠

THE

THE XX. MEDITATION.

Of the most holy Sacrament: when it is giuen vnto the sicke for a viaticum

CHAP. XX.

Pointes to meditate.

1 CONSIDER how that emongst many other most worthie effectes of this celestial Sacramẽt, one is to render those stronge and valiant (against tẽptations) which worthelie do receaue the same: wherefore in auncient times it was giuen vnto those which were to suffer martirdome, that they might remaine firme in the Confession of Christ. And for that in the pas-

ſage from this life vnto the other the diuells doe aſſaulte vs with diuers tentatiõs, for this reſpect the holy Church vſeth to fortifie & ſtrengthen vs with this moſt holie Sacrament of eternall life.

2 Conſider how it helpeth likewiſe to obtaine the health of bodie when it is expedient for the ſaluation of our ſoule, for if ſo be by the onely touch of the garment of Chriſt manie receaued their helth, what will Chriſt him ſelfe do, when as by this bleſſed Sacramẽt he entreth into the ſoule of the ſicke?

Mat. 9. et. 14.

3 Conſider finallie that Chriſt hauing inſtituted this moſt holy Sacrament for the ſpirituall help of our ſoule, it is to be thought that when wee haue greateſt neede (as is wont to be in daungerous ſickneſſes) that then this

bleſſed

bleſſed Sacramẽt worketh moſt effectually his moſt wholeſome fruies, for that it is proper vnto our Lord which therin lieth hidden to healpe where is greateſt neceſſitie.

The Fruit.

The fruit of this laſt meditation ſhalbe, to doe louinge actes of gratefulnes, by hartely thanking of our Lord for the great care & ſolicitude which he hath had ouer vs by helping and releeuing our ſpirituall neede and neceſſitie, with this moſt louing Sacrament.

Annotation.

¶ Here it is to be noted, that this moſt holy Sacrament is to be receaued for a viaticum, whẽ there is daunger of death & not to expect, vntill the ſicke perſon

be halfe dead, (ſo that he is vnable to do actes of deuotion and contrition) becauſe this Sacrament worketh moſt effectuallie when as it is accompanied with our contrition and deuotion.

2 The priuiledge of this bleſſed Sacrament, when it is receaued for a viaticum, is this, that the ſicke partie may communicate at all times, albeit he be not faſting, this the Church graunteth *De conſecr. diſt. 2. Can. Liquido & Can. Preſbyter.*

3 If the ſickneſs be long and lingring, the diſeaſed partie after that he hath communicated for his viaticum, may often times afterward communicate for deuotion: but then he muſt be faſting from midnight laſt paſt, as I haue ſaide before in the tenth meditation.

The Colloquium.

AWake O my ſoule, and contemplate this new fauour which thy bening Ieſus doth vnto thee whereby ariſeth in thee a new bonde. Doſt thou not ſee, how that in this laſt conflict thou haſt to fight & make combate with the hatefull enimies of thy ſaluation, and ſince that thou art altogither vnable to goe vnto his holie Altar, there to bee armed, fortified and ſtrenghned with heauenly meate, he vouchſafeth to come home into thy houſe? O louing humilitie, thou haſt good cauſe to exult and reioice my ſoule for that the Lord of Maieſty vouchſafeth to come vnto my houſe, to hônour thee, to comfort thee, and to be thy companion, as well in this thy laſt conflict and aſſault with the

diuells of hell will giue thee to trie if they can get thee for their priſoner as alſo in the laſt paſſage which thou haſt to make from this life vnto the other. Be therefore of good courage, for although thou thy ſelf art weake and infirme and thy enemies ſtronge and mightie, yet neuertheleſſe hauing receaued the cõfort of this moſt holy meat thou maieſt boldly ſay with the bleſſed Apoſtle *S. Paule. Omnia poſſum in eo qui me confortat:* I can all thinges in him that ſtrengtheneth me, place therefore all thy hope in thy Ieſus, and thou ſhalt not be ouercome nor confounded. Thou knoweſt well that the dead bodie of *Eliſeus* brought life vnto an other body by onely touching of it: But if ſo bee the bones of a dead Prophet had

Phil. 4.

4. *Reg.* 13.

ſuch

ſuch force and vertue that they were able to recall a dead man vnto life, and the theeues which ſtoode about the ſepulcher of *Elizeus* amaſed at the matter durſt not do him any harme at all? What will not the liuelie & glorified bodie of Ieſus be able to doe, comming to dwell and remaine within thee? Paſt all doubt hee will giue thee farre greater force and vertue; he being God omnipotent and Lord of the vniuerſall worlde. And all the diuells of hell by his onlie preſence ſhall remaine confounded and vanquiſhed. O holy *Daniell* inſtruct me, how I ought to thanke my moſt louing Lorde, who ſeing me in this my ſimple bead, compaſſed rounde about with feirce lions of hell: altogither fainting for want of foode,

Dan. 14. hath not ſent me meat by *Abacuc*, his Prophet nor yet by his Angells from heauen: but he him ſelfe vouchſafeth to come, and giueth me meate, not prepared by the art of man, nor yet ſent for reapers or harueſtmen, but prepared by the wonderfull worke of Almighty God, for his faithfull ſeruants and louing

Gal. 6. frends *Qui de ſpiritu metent vitam aternam.* Who of the ſpirit (of God) ſhall reape life euerlaſtinge. O Marie Mother of my Lord O my good Angell and keper, and all other my deuoted Saints, ſince that I neither know how, nor yet can render ſuch hartie thanks (as is conuenient) vnto this my heauenly benefactor, thāke him I pray you on my behalfe. And thou my ſoule neuer ceaſe from thankinge our Lord,

Lord, for that *Fecit tibi magna qui potens est*, he that is mightie hath done greate things to thee See and consider that hee hath not only loued thee at his owne end, when as passing from this life vnto his eternall father, he instituted for thee, this so worthie a Sacrament: but farther he moſt singulerly loueth thee at thine owne end, when as thou being to passe from this life vnto the other, he giueth him selfe vnto thee for meate and a companion. O loue with-out measure. O my Lorde, since that in this world I can neither receaue nor desire any thing more greate and more beneficiall; it only remaineth that with holie olde *Simeon* I crie out and demaund of you saying *Nunc dimittis Seruum tuum Domine in pace, quia vide-*

Luc. 1.

Ioan. 13.

viderunt oculi mei ſalutare tuum, Now thou doeſt dimiſſe, thy ſeruant O Lord according to thy word in peace, Becauſe mine eies haue ſeene thy ſaluation. Go to my ſoule *Conuertere in requiem tuam quia Dominus benefecit tibi*, turne quickly vnto thy creator becauſe in him thou ſhalt finde ſuch repoſe that thou maiſt iuſtly ſay *Hæc requies mea, in ſæculum ſæculi*. This is my reſt for euer and euer.

✠

A DIALOGVE BEtwixt a worldly and a ſpirituall man, concerninge the moſt bleſſed Sacrament of the Altar.

In the which is diſputed whether it be better to Communicate often or ſeldome, ſuppoſing that both the one, and the other be dewlie done; that for loue and deuotion; and this, for humilitie and reuerence.

CHAP. XXI.

WORLDLING. I knowe not for what end & profit thou ſhouldeſt ſo often communicate becauſe that I alwaies ſee thee with the ſame defectes, often diſdainefull, and alwaies full of threatnings.

Spirituall

Spirituall. I know that others by often receauing are much amended of their defects, and if I ſhould not often cómunicate, with-out all doubt I ſhould bee much worſe, and peradueuture euen at this inſtant Iſhould haue bene burning in hell fire.

W. How knoweſt thou, that thou ſhouldeſt be worſe?

S. Becauſe experience teacheth me, that when I am ſhortly to communicate, I am more aduiſed in my actions, and I keepe my ſelfe more diligently from committing of ſinnes, be they neuer ſoe ſmall. Contrariewiſe when as I am not of a long time to communicate, I am not ſoe watchfull ouer my doings, and I finde my ſelfe ſloe in my deuotions, and eaſely readie to fall in to imperfections, wherefore if

my

my ſoule reaped no other commoditie, this alone were ſufficient enough, to make me to frequent this diuine Sacrament.

W. I doubt, that by receauing of our Lord ſo often, I ſhoulde looſe both loue and feare of him which commonly proceedeth from ouer greate abundance, of familiaritie.

S. Nay rather it happeneth cleane contrarie, for if ſo be that by familier conuerſation, and by often receauinge of our Lorde, ſhould be laide open and diſcouered ſome imperfection of his, you had good reaſon to thinke that thereby would be diminiſhed our loue & feare of him, as it often happeneth in humaine things; but here is no ſuch matter, for that he being the infinite ſea of all perfection, by how much

much more a man conuerſeth with him, ſo much the more he perceueth his goodnes and his perfection, & therfore ſo much the more is increaſed in vs our deuotion, loue and reuerence towards, his diuine maieſtie.

W. Be it as you would; yet experience teacheth that the often frequenting of any thing, albeit neuer ſo good, yet in the end it breedeth loathſomnes.

S. This is trew in temporall thinges, and in ſenſuall delights but as *S Gregorie* verie well noteth: *In ſpiritualibus delitijs ſaturitas appetitum parit* In ſpirituall delightes plentifulnes cauſeth appetite, for that thē their goodnes is better knowne, & for this cauſe the more they are poſſeſſed, the more they are deſired, for this reſpect alſo the diuine wiſ-

wiſdome ſaieth *Qui edunt me adhuc eſurient, & qui bibunt me adhuc ſitient.* They which eate me ſhall ſtill hunger after me, and they which drinke me, ſhall ſtill thirſt after me. Eccle. 24.

W. Saint *Paule* ſaith that hee which receaueth vnworthely receaueth the ſame to his eternall damnation, but if thou receaue euerie Sonday, it is a ſigne that thou accompteſt thy ſelfe worthie, but is not this manifeſt pride? And therefore thou receaueſt vnworthely? 1. Cor. 11.

S. As though ſeldome receauing did make vs worthy, it is not ſo, but if by being worthie you vnderſtand that one ſhould be equall in perfection with this Sacrament, then it is certaine that no creature albeit moſt holie, no nor yet all creatures togither

gither are worthy of this Sacrament. Yea if ſuch worthines were neceſſarie; no body could communicate; for that no creature can come vnto that perfection which ſhould be equall with this Sacrament. In like ſort that a man ſhould receaue worthely is not neceſſarily required that he ſhould be of excellent perfection and of rare and ſinguler vertue; for this is obtained by ferquenting this diuine Sacrament, therefore for to bee worthy, it is ſufficient according vnto *S. Paule* that the partie which receaueth haue that diſpoſition where-with God is contented; that is beforehande to examin his cõſcience, to haue contrition and to confeſſe his ſinnes; and ſo to receaue the B. Sacrament is not pride.

W.

W. If this be ſufficient, what is the reaſon that ſome Saintes for reuerence of this ſo greate a Sacrament, refuſed to be made Prieſts, as did *S. Frances*? And *Marke* a holie Anchorite, cut of one of his fingers becauſe he would be vnable for Preiſthood? *in vita eius.*

S. The Saints of God haue had diuerſe giftes of the holy Ghoſt, frō the which gifts haue ſpronge forth diuerſe deeds, all which are to be praiſed, but all are not to be imitated of vs, that theſe Saints ſhunned Preiſthood for humilitie was well done. Other Saints haue bene, who either for deuotion or for obedience, or els for ſome other good end haue bene made Preiſtes, and haue celebrated euery daie; and theſe alſo haue done well.

More ouer thoſe ſaints did abſtaine

abſtaine from the dignitie of Preiſthoode, but not from often receauing wherof we now reaſon, & it is an ancient vſe, where with the Church of Chriſt began; as *S. Luke* the Euangeliſt reherſeth. *Act.* 2.

W. Yet neuertheleſſe, becauſe that we haue not in theſe daies ſuch feruour and deuotion as was thē in the primitiue Church it ſeemeth more ſecure to abſtaine from the Bleſſed Sacrament, then to receaue often, leaſt we be not ſo well diſpoſed to receaue our Sauiour often & we ought alwaies to followe the ſecure waie.

S. Yea rather, becauſe wee haue not ſuch feruour as they then had, we ought more effectually to be moued often to frequent this moſt holſome Sacrament

ment, which is able to heate and inflame our deuotion, for that colde perſones haue more need to approch neare vnto the fire then thoſe which are hoate, and euerie time that we are rightly confeſſed and goe with good intention, there is no daunger at all; and therfore we may ſecurely communicate.

W. I haue alwaies heard ſaie, that the Sacraments were inſtituted of Chriſt as medicines, but medicines muſt not be taken ſo often.

S. If men were ſeldome ſpiritually ſicke your argument were of force, but becauſe our nature is ſo weake and infirme, that it often fainteth and falleth ſicke, it is very requiſite that it ſhould be often helped and ſtrenghned with this moſt ſacred medicine

More-

Moreouer for that this holy Sacrament preſerueth our ſoule fró ſpirituall euells, it is much better therwith to preuẽt thoſe maladies, then after their comming to cure them, finally there is greate difference betwixt corporall medicines, and this ſpiritual medicine, for they expell ſicknesſes from the body, and often times together with bad humors doe take awaie alſo the good but this bringeth vnto the ſoule Grace, Fortitude, & other heauẽly gifts. for theſe reſpectes they ought ſeldome to be taken and this ought often to be receaued: Hereunto may be added that not with-out good cauſe corporall medicines moſt commonly are bitter and loathſome that therefore they ſhoulde be taken as ſeldome as might be.

But

But this ſpirituall medicine being both ſweete and delightfull ſhould conformablie to the inſtitution of Almightie God be often receaued,

W. But can you denie that it is a good and vertuous acte to abſtaine from receauing, for reuerence of this moſt worthy Sacrament?

S. I do not ſay, that this acte is not good, but I affirme that to frequent the Bleſſed Sacrament for deuotion and for deſire to be vnited with Chriſt, is much better, for this ſpringeth forth from loue, and that from feare: and euerie one knoweth that loue is more perfect then feare, wherefore you ſhould do verie well to beginne to communicate alſo euerie eight day as manie one moſt worthelie doe.

W.

W. I am altogither vnworthy to receaue ſo often,

S. Wherefore are you vnworthie?

W. Becauſe that euerie daie I fall into many ſinnes.

S. If the ſinnes of eight daies do hinder you from receauing the Bleſſed Sacrament; much more the ſinnes of a whole moneth or of a whole yeare, will let and hinder you, and ſo you ſhall neuer communicate.

W. Nay rather by communicatinge ſeldome I ſhall haue more time and leaſure to examine and prepare my ſelfe.

S. O Brother thou much deceaueſt thy ſelfe, for ſince that our nature is of it ſelfe inclined vnto euell, the longer that ſinne reigneth in it the worſe alwaies it becommeth, and the longer time

time that our reckonings are delaied, the harder they become. Wherfore my deare Brother, if thou wilt prouide well for thy ſelfe, refourme thy ſelfe with all ſpeed poſſible, for the longer that a tree groweth crooked, ſo much more badly & more hardly is it brought vnto any ſtraightnes.

W. I vnderſtand not what deceite this is, for that I ſee that they which communicate often go coldly therunto without deuotion, & as it were of cuſtome and they which ſeldome go, cõmunicate with great reuerence and deuotion, therfore it is better to cõmunicate ſeldome then often.

S. Firſt this is falſe, for rather many of them, which for fulfilling the precept of the Church

do receaue once a yeere, do cō-municate without any affection of loue, very coldly, & as it were by conſtraint. Moreouer if there be any which without deuotion do frequent the holy *Euchariſt*, they do naughtilie: and I reaſon not of them, but of ſuch as goe well diſpoſed to receaue.

W. If as you ſay, it be better to receaue often then ſeldome, how hapneth it that ſome men (which are alſo learned) do not praiſe often receauing.

S. I haue neither ſeene nor heard that any one of iudgment and deuotion did euer diſpraiſe this action, ſo holy, ſo profitable, and ſo gratefull vnto God: But it may well be that ſome vicious and ſenſuall perſons doe not praiſe the often receauing of our Lord, for that thy thinke him

him to be vnworthely receaued iudgeing thoſe which frequent this Bleſſed Sacrament to liue as badly as they them ſelues do.

W. You haue ſaid well, and I know trewly that it is more ſecure, often to cõfirme & ſtrẽghthen the ſoule with this heauenly bread: but I do it not for auoiding the ſpeach of the worlde, which vſeth to ſcorne & ſcoffe at thoſe which often vſe to communicate.

S. If you will make account of that which the world ſaith, you ſhall not only looſe your ſoule, but alſo your braines and your wit: do you not know how that it is the propertie of the world, as beeing ignorant of ſpirituall thinges, to cheriſh the wicked and to barke at the good?

W. Neuertheleſſe as long as

we remaine in the world it is neceſſarie to accommodate and conforme our ſelues vnto the world.

S. Now this is meere madnes: for if the world bee one of thy three deadly enimies, how woul deſt thou with out thy owne manifeſt ruine, accommodate thy ſelfe vnto the world and follow his liking? Doeſt thou knowe what a thing it is to with drawe thy ſelfe from frequenting the Bleſſed Sacrament for the vaine pratling of the world? It is no other then to be aſhamed and to account it diſhonour vnto thee, for to be a good and vertuous Chriſtian, wherefore with good reaſon Chriſt will be aſhamed to receaue thee in to heauen.

Luc.19

W. If I ſhould often communicate, I muſt neceſſarily giue good

good example vnto others, I muſt be watchfull ouer my ſelfe, I muſt depriue my ſelfe of recreation and ſports, and this would make me looſe my libertie, and conſequently it would bring me into a conſumption, or to bee old before my time.

S. Albeit you do receaue but once a yeare, yet not withſtandinge you are bound to giue good example vnto others, and you know how great offence it is to giue ſcandall vnto any one. Moreouer often receuing taketh not away recreations and ſports but rather it doth bleſſe & alow them, ſo that they by lawfull & honeſt, and where as you ſay that thereby we looſe our libertie, it is falſe, for that if you thinke by not communicating you may lawfully do what you

liſt, you deceaue your ſelfe, for whether you receaue often or ſeldome, you are bounde to ſhunne and auoide ſinne, yea rather whoſoeuer for recreation & ſporting doth offend his creator looſeth trew libertie by making of him ſelfe a ſhame vnto ſinne, and he looſeth trew mirth which proceedeth from a good conſcience, which this fooliſh world vnderſtandeth not.

W. To receaue this holy Sacramẽt it is neceſſary that the partie which receueth, ſhould haue a quiet and contented minde, but this can not be often had, for the greate aduerſities and manifold troubles of this life, wherfore it is not conuenient to receaue ſo often.

S. The troubles and aduerſities of this life & miſerable baniſhment

niſhment ought rather to pricke vs forward to frequent this Bleſſed Sacrament, which emongeſt many other effectes, giueth vs force and ſtrength to reſiſt all aduerſitie, as the Kingly Prophet well ſignifieth ſaying *Paraſti in conſpectu meo menſam aduerſus eos qui tribulant me.* Thou haſt prepared in my ſight a table againſt thoſe which trouble me for which cauſe in auncient time the holy *Euchariſt* was giuen vn to ſuch as were to ſuffer *Martirdome*, that they might be valiant in their torments. Pſal. 22.

W. If I ſhould once perceaue that God did cal me to communicate often, I would do it very willingly.

S. But tell me I pray you when you ſay the *Roſarie* of our Bleſſed Ladie, Viſite the Churches or

els do other your deuotions, do you perceue your ſelfe to be called of God to do thoſe deuotiõs

W. Noe.

S. Whie therefore doe you them?

W. Becauſe theſe things ſeeme good vnto me, & the Preachers do often commend and praiſe them.

S. But receauing the Bleſſed Sacrament without all compariſon, is farre better, and more profitable then all theſe, and it is ſo greately praiſed of all Saints and holy writers and ſo greatly healpeth vs to the obtaining of eternall glorie, that moſt worthely the holy Church calleth it, *Pignus futuræ gloriæ* the pledge of future glorie, what calling wold you haue more then this.

Antiph.

W. Yet notwithſtãding I dare not

not go often vnto this ſacred table, becauſe I haue ſo many wicked habites, that they make me often to commit a thouſand imperfections.

S. This I haue alreadie anſwered in my former words: either thou doeſt trewly deſire to haue thoſe wicked habits taken from the, or not: If thou earneſtly deſireſt it, the moſt holy Sacramēt being receaued with dew prepa ration will giue thee ſuch force and vertew, that thou maiſt eaſilie plucke vp by the rootes all euell and wicked habits, as it is very plainly to be ſeene in many who by frequenting this heauen ly meat, of ſenſuall are become moſt ſpirituall perſons.

W. Your reaſons do plainely conuince me, and very willingly I would communicate, but I

feele in my ſelfe no deuotion.
S. You would with tendernes of hart ſigh, weepe, and lament, but this is not altogither neceſſarie, neither in this conſiſteth trew deuotion, which maketh any one to receaue worthelye: teares of hart are ſufficiēt which are ſorow for our offences paſſed, and a firme purpoſe of abſtaining from them from hence forward: And he is trewly deuout who in all thinges conformeth him ſelfe to the will of Almightie God, wherfore I would not haue you to abſtaine from receauing becauſe you feele neither ſithes nor teares, for theſe (as before I haue ſaide) are not neceſſarie, and God giueth thē to whom it pleaſeth him.
W. To tell you the truth, I reſt wholie perſuaded that it is much better

better to receaue often then seldome but to speke sincerely that which I thinke, it is tedious vnto me, to go so often vnto confessiō, & to make other preparations to receaue worthelie the most sacred body of our Lord, moreouer my busines are many and some hinder me to performe this worke.

S. This is a manifest temptatiō of the deuill who to depriue you of the fruit of this diuine Sacrament maketh both Confession and other preparations for the blessed Sacrament, to seeme tedious vnto you, furthermore busines doe not hinder our good workes, but when we will our selues, for when we resolue, to frequent this sacred table, we shall easely find time enough to do our affaires with out abstai

ning

ning frō this bleſſed Sacrament And when as we ſhould find any difficultie wiſdome willeth vs, that matters of greate importance ſhould alwaies be preferred before things of leſſe moment: now then I leaue you to conſider with your ſelfe, of what importance it is to receaue our Sauiour into our ſoule, Finallie remember how that the King-
*Mat.*11 dome of heauen (as our Sauiour him ſelfe ſayeth) ſuffereth violence and therefore to obtaine the ſame, we muſt needes take labour and paines.

W. It is trew as you ſay and therefore I yeeld my ſelfe ouer come: and reſolue to frequent this moſt wholſome Sacrament, but yet I would gladly knowe your opinion how often I ſhould communicate.

S.

S. In this you ſhall doe much better to take counſaile and aduiſe of your ſpirituall father, and to be obedient vnto that, which he ſhall aduiſe you, and ſo doing you ſhall accompanie the receiuing of this Bleſſed Sacrament with the vertue of obedience, which is very gratefull and pleaſing vnto Almightie God.

W. But I pray you faile not to tell me your opinion therof.

S. My opinion is all one with that, which is extãt in the booke *de Eccleſiaſticis dogmatibus*, the author wherof was *Alcuinus*, an ancient writer, and not *S. Auguſtine*, as it is commonly cited, where it is writtẽ in the 53 chapter after that he had ſaid, to receaue euery day, I neither praiſe nor blame, he preſently adioined theſe wordes. *Omnibus tamen*

men diebus Dominicis Communi-eandum ſuadeo, & hortor, ſi tamẽ mens ſine affectu peccãdi ſit. I perſwade & exhort men to receaue euery Sonday, ſo that their mind be without affection & purpoſe of ſinning: And thus it ſeemeth vnto me that it ſhould be ſufficient for thee to receaue euery 8. day, and in the more principall feaſts which happen within the weeke. If at other times thou findeſt deuotion and deſire of communicating, thou maieſt demaund leaue of thy Confeſſor, and if he ſhall denie thee, thou muſt not be ſo importunate, as to enforce him thereby to geue thee leaue; but it ſhall be much better, by obeying of him prõptly to mortifie thy ſelfe: Other daies and leſſe principall feaſtes, thou maiſt communicate ſpiritually

ally for that therby thou wilt feele great help for thy ſoule.

Of ſpirituall receauing the Bleſſed Sacrament of the Altar.

CHAP. XXII.

FOR that ſpirituall receauing is very fruitfull and profitable for ſoules, I will here breefly intreat therof; that deuout perſons knowing what it is, & how it ought to be donne, may likewiſe comfort and profite themſelues therby. I will ſpeake therfore of fower thinges. Firſt wher in cõſiſteth ſpirituall receauing. Secondly, what fruit it bringeth vnto the ſoule. Thirdlye, what preparatiõ it requireth, and the maner how to practiſe it. Fourthly,

ly, how gratefull it is vnto Almightie God.

1 Concerning the firſt, it is to be noted that as well ſpirituall receauing, as Sacramentall communicating, are gronnded vpon faith: becauſe that a partie beleeuing that in the Bleſſed Sacrament remaineth our Lorde, author of all our good, he is moued to receaue him ſeeing that for this end he hath lefte him ſelfe vnder the forme of bread that we therby ſhold feed our ſoules, wherfore when as really we receaue the cõſecrated Hoaſt, it is called Sacramentall receauing, but when we receaue it onely with affection & deſire, it is called Spirituall receauing. To receaue therfore Spiritually is no other, then to deſire with affection of hart the Bleſſed Sacra-

ment

ment, that by meanes therof we might be vnited and incorporated with Christ our Lord. And after this maner are to be vnderstood these words of *S. Ambrose Non manducans mãducat*. Some which eate not the body of our Lord Sacramentally, do eat the same Spiritually.

2 Concerning the second, it is to be noted that the fruit which Spirituall receauing bringeth vn to our soule, is the grace of the selfe same Sacrament with some other effectes, for as he which being moued by the holy Ghost beleeueth, repenteth him of his sinnes, and louing of God, desireth to be baptised, receaueth the grace of Baptisme, and this desire to be baptised is called of diuines, *Baptismus flaminis*; euen so the like is also in this Sacrament

ment. It is very trew as the holy Councell of Trent noteth, *Seſ. 13. cap. 8.* that he which communicateth ſpiritually receiueth not all the effectes of the bleſſed Sacrament, as he doth which being worthely diſpoſed and prepared receaueth alſo Sacramentally, wherof I haue ſpoken before in the Annotation of the fourth Meditation. *S. Thom. Opuſculo. 58. cap. 19.* towards the end maketh mention of three effectes of ſpirituall receauing. The firſt is remiſſion of ſinnes; The ſecond is, deliuerie from eternall death. The third is trew participation of the ſacred body of our Lord to eternall ſaluation

3 Concerning the third, it is to be noted that the preparation and manner of ſpirituall receauing, cõſiſteth in theſe 5. points.

Firſt

Firſt when as the partie is readie to heare Maſſe, let him purpoſe in minde to communicate ſpiritually praying vnto our Lord to vouchſafe to make him partaker of the fruit of this venerable Sacrament. Secondly brefly let him examine his conſcience repenting him of his defectes, and demaunding pardon of Almightie God, with purpoſe of amending & of confeſſing of them at dew time, and of him ſelfe he may do ſome little pennance. Thirdly, when the Preiſt is at the *Offertorie*, he ſhall alſo offer vp him ſelf vnto our Lord, praying him againe to make him partaker of the vertue of the moſt holy Sacrament, and for this end he ſhal pray vnto the moſt B. Virgin or ſome other of his deuoted Saints to be his interceſſors. Fourthly, when

when as the Preiſt is ready to cō
municate, let him recollect him
ſelfe as if he would communicat
Sacramentally, and afterwarde
with deuout affection let him re
ceaue the holy *Euchariſt* men-
tally into his ſoule. Fiftly & fi-
nally, let him giue thankes vnto
Almightie God. That which is
here ſpoken of the holy Maſſe, is
not ſaid, for that it is neceſſarie
for the partie which would com
municate ſpirituallye, to heare
Maſſe or to do theſe thinges in
the time of Maſſe, becauſe that
he may do thē in his chāber out
of Maſſe, & diuerſe times in the
day. But I haue ſpoken this for
that ſpirituall receauing is more
eaſelie donne and with greater
deuotion in the time of the holy
ſacrifice of the Maſſe.

4 Concerning the fourth thing
which

which is, how gratfull vnto Almightie God is ſpirituall communicating or deſire of Receauing the holy *Euchariſt*, this I ſay may eaſely be vnderſtood by theſe miracles.

1 *S. Ambroſe* drawing neere vnto death, was much afflicted for that he earneſtly deſired to communicate, and could not expreſſe the ſame by wordes, becauſe he had loſt his ſpeach: But Almightie God three times in the night called vnto *Honoratus* the Biſhop of *Vexcells*, and willed him to go and giue the bleſſed Sacrament vnto *Ambroſe* his ſeruant; who ſeeing the ſacred body of our Lord, exulted in ſpirite and receaued the ſame deuoutly.

2 *Marullus* writeth in his 4. booke and 12 chapter, that whē

as

as *S. Onufrius* liued in the wildernes of Egipt, and was moſt deſirouſe to communicate: Almightie God euery eight day, ſent one of his Angells to bring him the B. Sacrament, and ſo he communicated at the hand of the Angell with his greate contentment and comfort.

3 A Souldier called *Segundo*, being conuerted and baptized of the holy Martirs *SS. Fauſtinus* and *Iouita*, deſired moſt earneſtly for to be cõmunicated: theſe two Saintes praied vnto God for him, and behold there came a faire Doue, which brought in her mouth a conſecrated Hoaſt, which *Fauſtinus* (becauſe he was a Preiſt) tooke with great reuerence, and therwith communicated *Segundo* the Souldier. *Ita Vigl. de fruct. ſanct. diſcor. 27.*

4 *Ia-*

4 *Iacobus de Voragine* in a Sermon of the holy Sacramẽt, writeth that a certaine woman hauing demaunded the bleſſed Sacrament of her pariſh Preiſt and not obteining it at his handes, remained much diſcomforted, and retired her ſelfe into a corner of the Church, where ſhee wept and lamented bitterly: but behold a venerable Prelate entered into the Church accompaned with diuers Clearkes, who demanded of this woman wher fore ſhe wepte, and vnderſtanding the cauſe, he willed her to come vnto the place where as the bleſſed Sacrament remained where taking forth a conſecrated Hoaſt, he cõmunicated her ſaying: *Let this my body giue thee true ſaluatiõ.* By which wordes the woman vnderſtood that this

Prelate

Prelate was Chriſt our Sauiou
the Curate comming afterwa
vnto the Altar, & finding in th
Pixe but two litle Hoaſtes, wh
as he had left three: remaine
therwith much amaſed, and th
woman exceedingly comforte
Vigl. de fruct. ſanct. diſcor. 27.

5 It is writtē in the life of Sai
Laurēce the firſt Patriarch of
nice that the virgins of a certai
Monaſtarie hauinge no mean
to communicate in the feaſt
the moſt holy Sacrament, ſe
humblie vnto the foreſaid Patr
arch to deſire him in his Maſ
to recommend them vnto o
Lord, which thing the Patriar
moſt willingly performed, a
in the middeſt of Maſſe beeni
rapt beſides him ſelfe, witho
being perceaued of the heare
of his Maſſe, he went and com

mu

municated one of those Virgins who being retired vnto her Cell remained in praier desiringe to receaue the holy *Euchariſt*. this Virgin alone receaued the bleſſed Sacramẽt, becauſe the other Virgins were buſied with other exerciſes.

Of the principall figures of the moſt holy Sacrament.

CHAP. XXIII.

1 THE firſt figure of this venerable Sacrament is in the 14. of *Geneſis* when as *Abraham* had that notable victorie ouer thoſe Kinges, and returning victorious, *Melchiſedech* King of *Salẽ* being a Preiſt of Almightie

God, offered bread, and wine, & Bleſſed *Abraha*: that *Melchiſedech* was the figure of Chriſt proueth *S. Paule Hebre.* 7. that the bread and wine which he offered were figures of the body and bloud of Chriſt, that he alſo (being a King & a Preiſt *Secundum ordinem Melchiſedech. Pſ.* 109.) offered vp to Almightie God, and afterwards left vnto vs his body vnder the forme of bread, and his bloud vnder the forme of wine, the holy fathers do generally ſay. This figure giueth vs to vnderſtand, that to receaue Chriſt in the moſt holy Sacrament, and to be bleſſed of him, it is neceſſarie that we haue fought againſt our inordinate paſſions, and with Contrition & Confeſſion driuen away ſinne, as valorous *Abraham* draue away

way thoſe Kinges his enimies.
2 The ſecond figure of this moſt holy Sacrament was the bread of propoſition, which was kept on the table of the *Tabernacle* in the ſight of god. *Exod. 25. Levit 24.* It was not lawful for any one to eate of this bread vnleſſe he were cleane and ſanctified, for which cauſe *1. Reg. 21. Mat. 12* it was called holy bread; and ſanctified bread. By the which is ſignified vnto vs, that for to eate the moſt holy meate of the lawe of grace figured thereby, it is neceſſary that the partie be chaſt, & haue a pure conſcience.
3 The third figure of this diuine Sacrament, was the Subcineritiall bread, which the Angell brought vnto *Elias*, who being comforted with the vertue of that bread, as the ſcripture ſaith

3. Reg. 19. walked fortie daies and fortie nights, euen vnto the moũtaine of God, *Horeb*, where afterwards he ſawe our Lorde. This figure ſignifieth vnto vs the force and vertue which the Bleſſed Sacrament giueth vnto vs, to walke in this laborſom pilgrimage, euen vnto the mountaine where we ſhall ſee God to our incredible contentment. Now then, as ordinary and common bread, 1. conſerueth our temporal life. 2. augmenteth & ſtrengtheneth vs. 3. albeit we often eate whileſt we are in health, yet it is neuer loathſome: yea rather it is an ill ſigne when any one liketh not bread 4. without bread the banquet is neuer perfect although it abound with all other pretious meate: Euen ſo this heauenly meate vnder the forme of bread

bread, conſerueth our ſpirituall life 2. cõferring or giuing grace which is the life of the ſoule, it augmenteth the ſame and maketh it more ſtrong againſt all aſſaultes of the deuell 3. this ſacred meate is neuer loathſome vnto ſpirituall men, and if ſo be that it pleaſeth not the ſicke, it is becauſe that *Animalis homo non percipit quæ Dei ſunt .1. Cor. 2.* the ſenſuall man perceiueth not thoſe things that are of God .4. Let a Chriſtiã haue al the goods of this mortall life. yet if he haue not there with all, that which is conteined in the ſacred *Hoaſt*, it is worth nothing, or rather he may trewly be accounted moſt miſerable. Finally bread before that it commeth vnto his perfection, ſuffereth very much, for corne which is the matter of

bread, firſt is ſowne in the grou̇d harrowed & couered with earth afterwards it is reaped, threſhed in the flower, winnowed with the ſieue, grounde in the mill, moulded or made into loaues finally it is baked in the hoate fierie ouen, wherefore it verie well agreeth with this B. Sacrament, which repreſenteth vnto vs the paſſion of Chriſt our Lord which ſuffered ſo much for vs. 4 The fourth figure was the paſcall Lambe *Exod. 12*, whoſe ceremonies were theſe. The Lambe ought to bee with-out ſpot, of male kinde, and one yeare oulde, It was to be eaten roſted, and in haſte, with wilde lettice and alſo with vnleuened bread, and they which did eate it, ſhould haue their loines girded, with ſtaues in their hand, and with ſhoes on their feete, by

which ceromonies God ſignifi-
ed vnto the Iews that they were
pilgrimes and waiefairing men
S. Criſoſtome Homelia. 83. in Matheum. Inferreth that we al-
ſo, ought to do after this maner
If the Iewes (ſaith he) being on-
ly to go into *Paleſtine* did eate
the Lambe with ſuch obſeruan-
ces; what vigelance oughteſt
thou to obſerue when as thou
eateſt in this Bleſſed Sacrament
the immaculate Lambe, hauing
to go into heauen? So much the
more, (ſaith the ſame Saint) in
that moſt greate paines are ap-
pointed for thoſe which vnwor-
thely do eate the ſame.

5 The fift figure was the *Manna Exod. 16.* which God gaue to
the people of Iſrael in the deſert
after they had paſſed the red ſea
whileſt that they went vnto the

land of promiſe.

S. Auguſtine Tractatu 10. in Ioannem writeth, that the holy *Euchariſt* is alſo giuen vnto vs in the deſert of this life: whileſt that being waſhed with the water of holy Baptiſme we go towardes heauen which is the land of promiſe & our countrie.

That the *Manna* was a figure of the moſt holy Sacrament and the red ſea a figure of Baptiſme *S. Paule* affirmeth. *Cor. 10.*

The *Manna* had theſe properties. Firſt, ſome gathered much and other ſome gathered little; but yet afterwards all found the ſelfe ſame meaſure. Euen ſo the ſelfe ſame Sacrament, and the ſelfe ſame vertue is in the whole conſecrated Hoaſt, and in euery little particle therof.

Wherfore in the *Himne* made by

by *S. Thomas* it is ſaid: *Tantum eſſe ſub fragmento, quantum toto tegitur.* There is as much in euery fragment, as in the wholle. Secondly, the *Manna* might be gathered euery day, ſauing the Saboth day: Euen ſo this venerable Sacrament may be receaued any day whenſoeuer, vntill the eternall repoſe, ſignified by the Saboth, when as with happie quietnes we ſhall ſee God. Thirdly the *Manna* had all ſorts of taſte according as he deſired which did eate it. *Sap. 16. Angelorum eſca nutriuiſti populum tuum, & paratum panem de cœlo preſtitiſti illis ſine labore, omne delectamentum in ſe habentem, & omnis ſaporis ſuauitatem.* O Lorde thou haſt nouriſhed thy people with the breade of Angels, and without labour thou

haſt giuen them food from hea-
uen, which hath in it ſelfe all de-
light and all ſweetnes of taſte.
4. Many of the *Iewes* were pu-
niſhed ſeuerely becauſe they diſ-
piſed the *Manna*, ſaying. *Ani-
ma noſtra nauſeat ſuper cibo iſto
leuiſſimo.* Our ſtomake loatheth
this moſt light meat. Euen ſo it
hath happened vnto many, who
hauing diſpiſed the moſt holie
Euchariſt, are become either he-
retickes or bad Chriſtians: And
therfore *S. Paule 1. Cor. 11.* re-
counteth that euen in his time
many died becauſe that of eſte-
ming little this diuine Sacramẽt
they receaued it vnworthely.
6 The ſixt figure was the Arke
wherof *S. Thomas* intreatinge
ſayeth. Euen as the Arcke was
made of wood of *Sethim* that is
of pure & ſhining *Cedar*; euen ſo
the

1. p. q. 102. ar. 4. ad 6 Exod. 25

the body of Christ our Lord cō-
sisteth of moste pure members.
Furthermore the Arcke was gil-
ted both within & without, the
which gilting signified the wis-
dome and charitie of Christ our
Lord. In the Arcke were three
thinges. First there was a gol-
den potte, wherin was kept con-
teined *Manna*, and was a figure
of the soule of Christ which con
teineth all fulnes of sanctitie and
diuinitie. Secondlye, there was
the Rod of *Aron*, the which sig-
nified the Preistlike power and
authoritie of CHRIST. Thirdly
ther were the two tables, which
signified that Christ should be a
lawgiuer. And as the Arck stood
in the tabernacle couered with
a veale. Euen so Christ lieth hid
den in this diuine Sacrament,
couered wirh the formes and
acci-

Exod. 26 30.40

accidents of bread and wine.

Two ſpeciall things beſides many others, the holy ſcripture reherſeth of the Arke, the which are alſo maruailouſly ſeene in this Sacrament.

The firſt is, that God by meanes of the Arcke beſtowed innumerable benefittes vpon the ſonnes of Iſraell, not only in perticuler to that houſe, which receaued the Arke worthelie, as he did vn to the houſe of *Obededō*; which by the coming of the Arcke was bleſſed of God, but alſo in ge-
3. *Reg.* 6 nerall to all the wholle people, who paſſed ouer the riuer of *Iordan* drie ſhod, becauſe the Arke going before them made a way for them, and the water which came downwardes at the preſence of the Arke remained firm & became like vnto a high wall.

In

In like maner this diuine Sacrament, not onely bringeth blessinges to all those which worthelie receaue the same into the house of their soule, but also to Prouinces & whole Kingdomes ouer whose wicked sinnes and offences God taketh not generall reuenge in respecte of this most venerable Sacrament.

The second thing is that God greuously punished those which did not reuerence the Arke as in dewtie they ought: or else vsed the same vndecētly, as it is written. 1. Reg. 4.

The people of Israell hauing in one battell, which they had with the *Philistians*, lost fower thousand fighting men, they made meanes that the Arcke should bee brought into their tentes, thinking that by the

presence

preſence of the Arke they ſhold get the victorie. But it hapned cleane cõtrarie, for that the arke was taken by the enimies, and of their owte armie were killed and ſlaine thirtie thouſand; for puniſhment of their little deuotion and bad life. The *Philiſtians* likewiſe becauſe they vſed vnworthely the Arcke of God, putting the ſame in their abominable Temple neare vnto the Idoll *Dagon* were ſo greeuouſly punniſhed, eſpecially the *Azotians*, that the holy Scripture ſaith. *Aggrauata eſt manus Domini ſuper Azotios, & demolitus eſt eos.* In ſuch ſort the hand of our Lord was ſo aggrauated vpon the *Azotians* that it ruined them all. Furthermore the *Bethſamits* for that they did not dew reuerence vnto the Arcke, and be-

1.Reg.5.

becauſe they behelde the ſame with curioſitie, the Scripture ſaith. *Percuſſit de populo ſeptuagin ta viros, & quinquaginta milia plebis.* He ſtrooke ſeuentie men of account, and fiftie thouſand of the cõmon people. The ſelfe ſame hapneth vnto thoſe which vnworthely vſe and practiſe this dreadfull and Miſterious Sacrament, by receauing the ſame in mortall ſinne, which is ſignified by the Idoll *Dagõ*, becauſe theſe can not dwell togither. 1. *Reg.* 6.

7 The ſeuenth and laſt figure, was the meale or flower of *Elizeus*, for that this Prophet hauing ſodden certaine herbes to giue vnto the ſonnes of the Prophets for to eat, and they taſting of them, preſentlye found them ſo exceedinge bitter that they cried out ſaying vnto *Elias* 4. *Reg.* 4.

Mors

Mors in olla, vir Dei. O man of God death is in the potte. For which cauſe the holy Prophet tooke meale and mingled the ſame in the pipkin and it tooke away all bitternes frō that meat, Chriſt of this meale being made bread, and a Sacrament: doth ſweetten the bitternes of all our tribulations, and afflictions, and cauſeth that they bring vnto vs not death, but life.

Of the reuerence, and deuotion which auncient Saints haue vſed towardes this moſt diuine Sacrament.

CHAP. XXIIII.

THAT we may begin with the Queene of all Saintes the moſt B. *Virgin Marie, S. Bonauenture*

uenture writeth that ſhee was moſt deuout towards this deuine Sacrament, and that *S. Iohn* (to whome our Sauiour commended the Bleſſed Virgin his Mother) ſaid *Maſſe* and cõmunicated our Bleſſed Ladie, who with greate humilitie and deuotion receiued the moſt glorious body of our Lord, not for remiſſion of her ſinnes who neuer cõmitted any one, but to honour and thanke our Lord for the innumerable benefites which ſhe had receiued, and alſo to impetrate abundance of grace and of celeſtiall giftes, for the new and late made Chriſtians. *S. Luke* alſo in the Actes of the Apoſtles *Chapter.* 2. verie ſufficiently declareth the reuerence and deuotion with thoſe Chriſtians of the Primitiue Church,

vſed

vſed towards this heauẽly meat of the Altar, for that with great deuotion they often vſed to receaue the ſame: from hence ſprang the great holines and feruour of thoſe Auncient Chriſtians who by this meanes had gotten a facilitie and delight, in giuing their goods vntothe poore in ſuſtaining of iniuries, and of ſhedding forth their blood for the loue of Chriſt.

It is written, of that, no leſſe godly thẽ valiant Emperor *Conſtantine* the Greate that he had ſuch deuotion and confidence in the vertue of this miſterious Sacrament, that he would neuer put his ſouldears into battell-aray for to fight, vntill they had firſt done reuerence, and had adored the moſt holy *Euchariſt* which was conſecrated in the

Maſſe

Maſſe which he cauſed to be ſaid vnto his wholle armie vpon a portable Altar ſtone *Euſebius in vita Conſtantini.*

S. Auguſtine in Epiſt. 118. ad Ianuarium, ſaieth that our Sauiour for this reſpect, deferred to inſtitute this Maieſticall Sacrament vntill the end of his life, to the entent that the greatenes & magnificencie therof ſhould remaine better imprinted in the hartes and memorie of his Diſciples, and herewith ſhould be inflamed with loue and deuotion towards him.

S. Hierome a litle before his death demaunded the moſt holy SACRAMENT, which being brought vnto him, he cauſed him ſelfe to be placed on the grounde vpon a ſacke where kneeling, hee communicated,

with

with many teares, *Euſebius in eius vita.*

S. Iohn Cryſoſtome in his ſixt booke of Preiſthood, writeth that in his time, a venerable and deuout oulde man ſawe a great multitude of Angells with great brightnes to ſtand about the moſt holy Sacrament, and bowing downe themſelues they did reuerence thereunto, in maner of ſouldiars when as their Captaine is preſent with them, or elſe paſſeth by them.

The ſame *S. Criſoſtome Homelia 60. ad populũ Antiochenũ* ſpeaketh vnto vs after this manner. Thinke O man how much thou art honoured of God, and what table thou enioieſt when as thou doeſt communicate, for that the Angells ſeeing it doe tremble, and by reaſon of the greate

greate brightnes which commeth frō thence, they dare not freely to behold it: he saith yet farther. *Vnus sit nobis dolor: hac mensa priuari:* For no one thing we ought to be so much greued, as when we are depriued of this table.

And the same Saint *Homelia. 61.* calleth this Blessed Sacrament, the Miracle of misteries, of the lawe of CHRIST in the which our Sauionr hath giuen vnto vs his body, to shew vnto vs the desire which he hath towards vs, for to make vs the selfe same thing with him selfe which is only proper vnto those which loue most intierly: And in *Homelia 45.* in *Ioannem.* he saieth that by receauing of this blessed Sacrament, we become terrible vnto very deuills, and that we ought

ought to rise vp from this table in maner of *Lions* which breatheth forth fire.

S. Cirill Bishoppe of *Alexandria, In Ioannem lib. 4. cap.* 17. exhorting vnto deuotiō towards this B. Sacrament saieth: that it doth not only driue away death, but also deliuereth vs from sickenes, quieteth the crewell & disordinate lawes of our members, strengtheneth our deuotion, and pacifieth the perturbatiōs of our soule. And Christ being receaued of vs, as a good Pastor which yeeldeth his life for the safegard of his sheepe, deliuereth vs from the perilles of this troublesome life.

S. Thomas of *Aquine, Opusc.* 57. after that he had called the B. Sacrament a pretiouse banquet, marueilous, wholsome, &

ful

full of all ſweetnes, to induce vs to deuotion towardes the ſame, he adioineth theſe wordes, ſaying: that no one Sacramente is more holeſome thē this, for that thereby ſinnes are purged, vertues do increaſe, and the ſoule is fatted with the aboundance of all ſpirituall goodnes, the ſweetnes wherof no one is able worthely to expreſſe, for that in it ſpirituall ſweetneſſe is taſted in his owne proper fountaine. He ſaieth moreouer, that CHRIST knowing that his diſciples wold be ſad and ſorowfull for his departure from them, he left vnto them this Sacrament, as an only ſolace & conſolation vnto them and alſo to the wholle militant Church. Againe he affirmeth, that this Sacramēt doth not only helpe the liuing but alſo the dead.

S. Ignatius in Epiſt. 10. ad E-
pheſ. ſaieth that by this bleſſed Sacrament is expelled and driuen away the power of Sathan, who directeth his actions, like ſo meny fierie dartes, to induce vs vnto ſinne.

Cap. 25. OF the fruites of this marueilous Sacrament, many haue written. as *Richardus in 4. ſent. diſt. 11. S. Thomas Opuſc. 58.* from the 21. chapter vntill the 25. But yet all may be reduced vnto theſe twelue pointes. 1. it reuiueth, 2. it releaſeth, 3. it inflameth, 4. it giueth patience, 5. it nouriſheth, 6. it reſtoreth, 7. it vniteth, 8. it Communicateh, 9. it healeth, 10. it conſerueth, 11. it ſtrengtheneth 12. it conducteth. *S. Bernard.* ſaieth that it is the proprietie of

the holy *Euchariſt*, to make man meet to receaue correction, patient in traiuells, ardent in loue, prompt to obey, and deuout in thankes giuing.

S. Vincentius, addeth an other which is, that this diuine Sacrament is the beſt remedie of all others, to eſcape the paines of Purgatorie, for that by frequenting of this bleſſed Sacrament it diminiſheth the paines dew vnto ſinnes that are paſt.

S. Laurentius Iuſtinianus here noteth, that as corporall meate doth nouriſh vs, and cauſeth vs to increaſe, albeit that we doe not perceaue it: Euen ſo this diuine Sacrament comforteth and ſtrengtheneth our ſoule with increaſe of grace although we perceaue it not.

Cap.26. Now, concerning the reuerentiall feare which ought to be had of this ſo greate & ſo dreadfull a Sacrament, I haue haue noted ſome things. Firſt *S. Luke* in the Actes of the Apoſtles *cap.1. Math. cap. 27.* do write, that ſacrilegious Iudas, hauing alreadie ſoulde Chriſt our Sauiour, and now going about to deliuer him into the Iewes handes, and did not withſtanding communicate with his peruerſe intention, at the end, ſeeing that Chriſt our Sauiour was condemned, *Laqueo ſe ſuſpendet, crepuit medius, & effuſa ſunt viſcera eius.* He hanged him ſelfe with a halter, burſt in the middeſt, and all his bowels guſhed forth, which were ſo crewell againſt his bening Maiſter and benefactor.

S. Paule likewiſe *.1. Cor .11.* writeth of the Corinthiãs, that

many of them were ſicke and di ſeaſed, and many died (not only ſpiritually, but alſo corporally) becauſe they vnworthely receaued the body of our Lord.

S. Iohn Criſoſtome. Homeli. 6. Ad populum Antiochenum. ſaith If thou art offended againſt Iudas, becauſe he betraied Chriſt our Sauiour, & likewiſe againſt the Iewes becauſe they crucified him: what wilbecome of thee if after ſo many benefites which Chriſt our Lord hath beſtowed vpon thee, by being made man, by ſuffering and by dying for thy loue, thou neuertheleſſe receaueſt him with a ſoule defiled with ſinne? *Et Homelia. 83.* in *Mat.* he ſaith that God will vſe greate reuenge, not only againſt thoſe which vnworthely do cõmunicate, but alſo againſt them

which knowing ſuch to be wicked and vnworthy do communicate vnto them the bleſſed Sacrament; furthermore he ſaith. Euen as corporall meat finding the ſtomacke full of bad humors doth hurt and greately offend him, which receaueth it. Euen ſo the moſt holy Sacrament being ſpirituall meate finding malignitie and wickednes in the ſoule, doth ruine and deſtroy the ſame; which proceedeth by the fault of him which receaueth the ſame with an ill diſpoſitiō. *S. Auguſtine* affirmeth the like, in the place before cited; ſaying, that they ſinne no leſſe who receaue Chriſt with a hart defiled with ſinne, then they did, who deliuered Chriſt vnto the Iewes that they ſhould crucifie him.

S.

S. *Hierome* in a certaine Epiſtle vnto Preiſts, hath theſe words. Tell me wicked catiue (ſaith he) who receaueſt the B. Sacramẽt; how dareſt thou with thoſe lips tokiſſe the ſone of God with the which thou haſt kiſſed a ſtrũpet? O Iudas, with a kiſſe betraieſt thou the ſonne of man.

S. *Bernard tractatu de modo viuendi ad ſororem ſermone de communione*. Saith: The body of our Lord is life vnto them, in whome Chriſt doth liue; and it is death vnto them who by their owne faulte are members ofthe deuill, receauing the bleſſed Sacrament to their owne damnation. *Et ſermone de cæna Domini* he ſaieth, they which wickedly doe communicate, with Iudás the traitor receaue poyſon. And another Doctor ſaith to communicate

municate in mortall ſinne is no other, then to kiſſe Chriſt, afterwardes that he hath ſolde him for ſenſuall delight.

S. Thomas opuſc. 58. cap. 28 declaring the great ingratitude of thoſe which receaue our Lord in mortall ſinne, ſpeketh after this manner. Tell me (ſaith *S. Thomas*) If a ſlaue had a Lord ſo louing, that beſides other infinite benefits which he had done vnto him, ſhould afterwards with his owne death deliuer him from hanginge: and this ſlaue receauing afterwardes his Lord into his houſe, ſhoulde thruſt him into a filthy ſtable, deliuer him vnto his enimie, and they togither ſhould tread and trample his Lord vnder their feete, would not this be ouer exceeding ingtatitude? But the ſelfe

ſame

ſame doth he which receaueth the B. Sacrament vnworthely

Now. if you aſke me, who are they which communicate vnworthely? I anſwere that they are all ſuch, as being in mortall ſinne, with-out Confeſſion, or without repenting them of their ſinnes, or without firme purpoſe of ſinning no more mortally, or being excommunicated, or els with euell intention do communicate. The reaſon is, becauſe they do iniury vnto this ſo great a Sacrament, which containing Chriſt, who is the fountaine of all holines & puritie, ought to be receaued with cheefe ſanctitie and puritie, and this our Lorde would ſignifie vnto vs, when as he waſhed the feete of his Apoſtles before that he would cōmunicate them. *Ioan. 13.*

S. Cyprian ſermone .5. de Lapſis rehearſeth .4. Miracles which happened in his time, for chaſtiſment of thoſe which vnworthely had receaued or handled this moſt diuine and venerable Sacrament.

S. Iohn Chryſoſtome Homilia 5. in Epiſt. ad Timotheum. ſaith to this purpoſe. *Non eſt audacia ſæpius accedere ad Dominicã menſam; ſed indigne accedere, etiam ſi ſemel quiſpiam in toto vitæ tempore accedat:* It is not preſumption to go often vnto the table of our Lord; but it is preſumption to go vnworthely, albeit one go but only once in the wholle courſe of his life. *Et in oratione de .B. Philogonio* he ſaith *Communionis Tempus non eſt Feſtum nec celebritas ſed conſcientia pura vitaque a peccatis repurgata.* The time

time for to be communicated, is not the feaſt nor celebritie, but a pure conſcience, and a life purged from ſinne.

S. Hilarius, vt refertur de conſecrat. diſt. 2. Can. Timendum eſt. ſaith, *Ne diu abſtractus a corpore Chriſti, alienus remaneat a ſalute: Vnde qui peccare quieuerit, communicare non deſinat.* It is to be feared leaſt that the ouer long deferring of the bleſſed Sacrament, ſhould alienate a man from ſaluation, wherfore let him not faile from communicating, who hath reſted from ſinning.

S. Ambroſe de Sacramentis: lib. 5. cap. 4. exhorting to frequent the receauing of this moſt holeſome Sacrament, ſaith theſe wordes: *Sic viue, vt merearis quotidie accipere: qui enim non meretur quotidie accipere, non me*

retur post annum accipere. Liue in such manner that thon maist deserue to receaue euery day: for he which is not worthie to receaue (our Lord) often, shall be lesse worthie to receaue him after a wholle yeere. The very same saith *S. Augustine in Epistola ad Ianuariũ, & Sermone 28. de verbis Domini.*

CERTAINE MIRACLES of the most holy Sacrament, gathered out of approued Authors.

CHAP. XXVII.

1 SAINT *Gregory* the POPE, communicating the people, when as he came vnto a certaine

taine Matrone, and putting out his hand to haue communicated her, ſaid (as is alſo the vſe at this preſent) *Corpus Domini noſtri Ieſu Chriſti &c.* the woman began for to laugh, but this holy Pope perceauing her laughter, drew backe againe his hand and placed that *Hoaſt* vpon the Altar. when Maſſe was ended he called the woman vnto him, and in the preſence of the people he demanded of her, wherfore ſhe laughed in ſo holy and dreadfull an action? Shee anſwered that ſhe could not beleeue how that *Hoaſt* ſhould be the body of our Lord, ſince that ſhe had made the ſame with her owne handes. Saint *Gregore* preſently kneeled down with the people & praied vnto Almightie God, and ſuddainly that conſecrated *Hoaſt*,

was

was miraculouſly changed into fleſh: wherwith they all were amazed, the woman was conuerted vnto the faith, & the wholle people were much confirmed in their faith; afterwards praier being made againe, that ſame fleſh became an HOAST againe as it was before, and the woman receaued the ſame with greate conſolation. *Ioannes Diaconus in vita Grigorij Libro 2. Cap. 41.*

2 *S. Gregorie Nazianzene* in his Oratiõ of the death of *Gorgonia* his Siſter, writeth how that ſhe being ſicke of an incurable diſeaſe and hauing loſt all hope of humaine healpe and remedie went ſecretly in the night into the Church, where proſtrating her ſelfe before the moſt bleſſed Sacrament, ſhe praied in ſuch ſort, that ſhee roſe vp againe whole

wholle and ſound with great admiration vnto the whole houſehold.

3 Venerable *Bede, in Hiſtoria Angl. lib. 4. cap. 22.* writeth that a yong Engliſh man called *Imma* was taken in a battell, and the man to whom he was priſoner, kept him faſt bound in chaines vntill his ranſome ſhold be paid him; But yet euery day at a certaine hower his bandes were vnlooſed of them ſelues, and *Imma* with great marueile vnto them all remained free. Afterward he vnderſtood, that a brother of his being a Prieſt thinking that *Imma* had bene ſlaine in the battaile ſaid Maſſe euery day for the deliuery of his ſoule out of Purgatorie, and therby, at the time of the *Eleuation* of the ſacred *Hoaſt* and *Chalice*, the chaines of

of his brother *Imma* were loſed.

4 A noble man of *Germanie* cal led *Oſwald Mulcer*: When he was to communicate at Eaſter, was not contented with a little *Hoaſt* as others did communicate, but woulde needes haue a great one. The Pariſh Preiſt for feare conſented to his demaund. But at the very time of his cõmunicating when as the Preiſt was putting the great *Hoaſt* into his mouth, the Earth miraculouſly opened vnder the feet of the noble man and began for to ſwallow him vp, wherewith laying his hand vpon the Altar (which was of ſtone) for to hold vp him ſelfe, the very ſtone became ſo ſofte that he could take no hold therby, wherfore this miſerable wretch perceauing this reuenge of Almightie God, demaunded

at

at his hands pardon for his pride and arrogancie, and being not able to ſwallow downe the ſacred *Hoaſt*, the Preiſt reſerued the ſame, and vntill this day it is kept, being coloured ſomething with bloud, hauing alſo ſome ſigne where his ſpittel did touch it, and likewiſe is kept the ſtone of the Altar wherein is plainely to be ſeene, the impreſſion of his fingers when as he woulde haue ſtaied him ſelfe thereby. This Miracle happened in the villadge of *Stefeild* in *Germanie* three miles diſtant frō *Oenipont*, But ſome yeares paſt, the ſacred *Hoaſt* and the Altar ſtone were tranſported to *Iſprug* for feare of heretickes, who being enemies vnto this moſt venerable Sacrament ſeeke by all meanes they can to hide & ſuppres the worthie

thie miracles therof. *Tilmannus Bredenbachius lib. 1. Sacrarũ collationum. cap. 35.*

5 When as *S. Iohn Chriſoſtome* did conuert by his learned Sermons and preachinge a cheefe and principall Hereticke, who had ſo wonderfull deſire to reduce his wife alſo vnto the trew faith, that for ſeeing her obſtinatly to reſiſt it, he told her plainly that vnles ſhe would become a Catholicke he would be ſeparated from her. The wife fearing to be diuorced from her huſband, feigned her ſelfe to be cóuerted, and to ſhew her ſelfe a Catholicke, went to communicate with other Catholickes. But becauſe ſhe was afraide to receue the ſacred *Euchariſt*, ſhe procured that a faithfull handmaide of hers ſhould ſecretlie bring

bring from her houſe a particle of bread verie like vnto that which was giuen vnto the communicantes, and when it was time ſhe couertlye tooke that bread of her ſeruant, and feigning that it was conſecrated, ſhe put the ſame into her mouth, which miraculouſly was turned into a ſtone. This woman being affrighted and terrified with this Miracle, went preſently vnto the holy Biſhoppe *S. Chryſoſtome*, made manifeſt this fact vnto him and ſhewed him the ſtone, in the which was to be ſeene the biting of her teeth: the ſubſtance of which ſtone was no common matter, but altogither vnknowne, and the color thereof was maruailous faire: this woman therefore caſting her ſelfe downe at the feete of this holy

Bi-

Biſhoppe, with teares demaunded pardon, and being repentant for her obſtinacie and wicked diſſimulation, was trewly conuerted, wherefore ſhe was reconciled vnto the Church, & liued Catholickely with her huſband. This miracle is writen by *Nicephorus Caliſtus lib. 13. cap. 7.* and by *Sozomene lib. 8. cap. 5.*

6 *Rodolph Conte* of *Aſpurge* being one day a huntinge, there came a great tempeſt of raine, and meeting by chaunce with a Preiſt that went alone, he asked of him whether he went in that greate raine? The Preiſt anſwered that he went to carrie the Bleſſed Sacrament vnto one of his pariſhioners lying ſicke in the country *Rodolphe* preſenrly diſmounted from his horſe & kneeling downe vpon the ground, he

he humbly adored the moſt holy Sacrament: Afterwardes he tooke of his owne cloacke and put it vpon the Preiſt, to whom alſo hee gaue his horſe and he him ſelfe went by a foote to accompany the bleſſed Sacrament vnto the poore ſicke countries mans houſe. The good Preiſt, admiring the piety and courteſie of the Countie, gaue him very hartie thanks, & humbly beſeech ed the diuine goodnes of Almigh ty God to reward him for it. (*a maruailous thing*) within a ſmal time after, *Radolphe* the County was choſen Emperor, his Succeſſors *Arch-Dukes* of *Auſtria*, Princes, and Kings of innumerable Countries. Wherefore it may trewly be ſaide, that the greatnes of the houſe of *Auſtria* ſprang forth from deuotion and pietie

pietie towardes the moſt holie Sacrament. *Theatr. vitæ hum. volum. 27. lib. 3. titulo Sacrorum.* 7 *Paſcaſius libro de corpore Domini cap. 14.* writeth how that a Preiſt very godly and holy, did pray inſtantlye vnto Almightie God, that for his owne comfort he might ſee our Lord in the cõſecrated *Hoaſt*; he obteined this fauour, and ſawe our Sauiour in the forme of a moſt faire young child, with which ſight he receiued incredible conſolation. The ſame *Paſchaſius* ſaieth that God is wont to do the like miracles, either for the confirmation of ſimple perſons, as was the aboue ſaide miracle of *S. Gregory* the Pope; or els for the conſolation of thoſe, which loue him moſt ardently, as was the example of this good Preiſt.

S. Amb

8 *S. Ambroſe* in the funerall Oration of *Satyrus* his brother ſaith, that as *Satyrus* ſailed, the ſhippe being broken, he made ſhipwracke, fell into the ſea, and was accounted for dead, but becauſe he had communicated before, he was imbarked, by the vertue of the moſt bleſſed Sacrament he was ſaued, otherwiſe he would haue bene drowned, as were the reſt of his company.

9 A *Iewe* being deſirous to ſee the miſteries of Chriſtians, went into their Church and heard deuoutly the Maſſe of *S. Baſill*, & at the *Eleuatiõ* of the ſacred *Hoaſt* he ſaw therin the litle child Ieſus, very gratious and amiable to behold, with which viſion he was incrediblie comforted, and when as the people did communicate, he alſo did the like, and reſer-

reſerued a peice of the *cõmuni-chine* for to ſhew vnto his wife, and telling her alſo the viſion which he had ſene of the childe Ieſus, and praiſing the miſteries of the Chriſtians he endeuoured to cauſe her to beare good affe-ction vnto them. The day folow ing without any longer delay, he went forth to ſeeke out Saint *Baſill*, and rehearſing vnto him, the wholle ſucceſſe of this mat-ter woulde be baptiſed of him. *Amphilochius in vita Baſilij & Cirus Prodroma in his Epigrames*

10 In the time of *S. Bernard*, there was a poore man, but a good Chriſtiã, who by the witch crafte of his aduoutrouſe wife, was greatly tormẽted both day and night, by means wherof his fleſh was wholly cõſumed: This poore man was brought vnto S.

Bernard

Barnard, who vnderſtãding the paine which he ſuffered tooke compaſſion vpon him, making his brethren to bring him into the Church. and taking in his hand the Pixe wherin was reſerued the B. Sacramẽt, he put the ſame vpon his head & preſently the poore man was deliuered from all witchcraft, & made altogither whole that by himſelfe hee went well home vnto his houſe. *Gulielmus in vita Sancti Bernardi. lib. 1. cap. 10.*

11 In the booke called *Pratum Spirituale. cap. 30.* It is written how that in *Dade* a citie of *Ciprus* was an hereticke called *Iſidorus*, who would by no means that his wife (who was a Catholicke) ſhould communicate; for which cauſe he ſett ſpies ouer her: vpon a time hee knowing that

that his wife was gone into the house of one of his neighbours to communicate, the hereticall husband ranne forth and came vnto her, when as she had euen then communicated, wherfore being altogither furiouse, hee tooke his wife by the throate & did so gird the same, that by touing and tossinge of her to and fro hee enforced her to cast vp the blessed Sacrament, and not contented herewithall, for greater contempt & dispite, he trod & trãpled vpon the B. Sacramẽt: but presently he saw a flame of fier which carried one high the sacred *Hoast*. where-with the Hereticke remained somewhat a mazed: Two daies after this fact was done, appeared vnto him a very blacke & terrible man, saying vnto him. *Isidoro*. I

and

and thou, are condemned vnto the one & ſelfe ſame puniſhmēt. But who art thou ſaid *Iſidorus*? he anſwered and ſaid, I am he which buffeted Chriſt in the preſence of *Anna*, wherwith *Iſidorus* being afraid, he gaue himſelfe to do very hard and ſharpe penance.

12 It is written in the life of *S. Clare* that whē as *Frederick* the Emperor afflicted the Church, the *Sarecens* entring into *Aſſiſia* had already ſcaled the walles of the monaſtery to haue diſhonored thoſe holy *Nunnes*. But *S. Clare* being aduiſed who was then *Abbas* of the ſaid *Nunrie*, albeit ſhe was weake and ſicke neuertheleſſe with ſounde and firme faith ſhe tooke the Pixe whercin was reſerued the B. Sacrament, and placing the ſame

towards the place whereas the enimies were to come she praied after this maner. O Lord preserue these your seruants, who for to do you seruice haue forsaken the world, & for your loue are here inclosed, defend them your selfe good Lord, because that I can not defend them: and she had scarcely said these wordes whē as a voice was heard to say *I will gard and defend you*, & presently the *Saracens* began to flie away with such feare and dreadfulnesse, that manye fell down from the walles & others were stroken so blinde that they saw not whether they went.

Sur. To. 4. Vi. l. de fruct. sanct. d. s. 27.

13 *S. Malachia* Bishop laboured much with priuate reasons to conuert a Clerke which denied that in the consecrated *Hoast* was Christ our Lord: but he preuailed

uailed nothing. Afterwardes he twise disputed with him, and although that in both of these two disputatiõs the Clerke was plainly conuinced, neuertheleſſe he remained obſtinate in his errors, wherfore then the good Biſhop was conſtrained to declare him for an heretike: which thing the Clerke taking in great diſdaine, ſaid that he would neuer change his opinion, (which he ſaid was the goſpell.) Then the holy Biſhop with great zeale and with a loud voice ſaid vnto him, ſince therfore thou wilt not confeſſe the truth with a good will, God make the to confeſſe it by force. To whom the Hereticke anſwered, Amen. (A marueilous thing) The ſelfe ſame day the Clearke fell ſicke vnto death, perceiued his error, and the chaſtiſement

of Almightie God, cauſed the Biſhop to be called for, confeſſed that in the cõſecrated *Hoaſt* was Chriſt our Lord, both God and Man, and receauing abſolution, and being reconciled vnto the Church hauing bewailed his errors paſt, & giuing God moſt harty thanks for this benefit, he ended his life.

In vita S. Malachiæ ſcripta per S. Bernard.

14 *Ceſarius in ſua hiſtoria. lib. 9 cap. 12.* writeth that in his time certaine heretickes called *Albigenſes* by their deuiliſh art did work diuers ſtrange things: & emongſt others, this was one, that thy walked vpon riuers without ſincking, and with this wicked art they drew many ſimple people vnto their hereſie: wherfore a certaine zelous Preiſt beeing much moued, tooke the Pixe, wherin was kept the bleſſed Sacrament

crament, and with a loud voice ſpake theſe wordes. I coniure thee, thou wicked Deuill, in the power of him which I holde in my hand that thou leaue of theſe thy deceitful illuſions wherwith thou ruineſt theſe people. And when as this feruent Preiſt ſaw them notwithſtanding to walke vpon the water, he caſt the Pixe togither with the bleſſed Sacrament into the ſame riuer. (A marvailous matter) preſently after that the B. Sacrament touched the water, the riuer opened and ſwallowed vp all thoſe deuiliſh and wicked heretikes, by which Miracle, the people remained much confirmed in their faith. But the good Preiſt remained ſo ſorowfull, that the wholle night he lamented his throwing of the bleſſed Sacrament into the riuer

Yet in the next morning he was greatly comforted, for that entering early into the Church, he found vppon the Altar the Pixe with the venerable Sacrament brought thither by an Angell of God, which he with incredible ioy saw and adored, and hauing afterward made a solemne Procession with his wholle parishioners, with aboundance of ioifull teares and admiration, he placed the blessed Sacramēt againe in the Tabernacle.

15 In *Oruieto* a Cittie in *Italie*, a certaine Preist saying Masse doubted whether that in the *Hoast* which he had consecrated were our Lord, and going forward with Masse, in the breaking of the *Hoast* (as is wont to be done) there issued forth such abundāce of bloud, that it bloo-

ded

ded the whole corporall, by the occasiō of this miracle *Vrbanus quartus* who was then Pope instituted the feast of the most B. Sacrament cōmonly called *Corpus Christi* day: which is vsually celebrated the next Thursday after the weeke of *Pentecost*: and a most faire Church was builded in the same Cittie, where vntill this day is kept & often shewed with great solemnity, the aforesaid Corporall died with bloud.

16 *Nauclerus* in his Cronicle. *Anno Domini* 1280. writeth that in a Cittie of *Flaunders*, called *Mastrich*, were about two hundred men and women a dauncing vpon the Bridg of the riuer called *Mosa*, who when as the blessed Sacrament passed by thē, did not only keep on their daūcing, but farther did no reuerēce vnto our Lord. and

behould at the ſame inſtant the Bridge fell downe, & of all that vnhappie multitude, was ſaued but one man, who was witnes of this miracle, all the other were either killed with the breaking of the Bridge, or els drowned in the riuer.

17 *Optatus Epiſcopus Mileuitanus* writeth a maruailous thing which happened in *Africa* vnto *Vrbanus Formenſis* and vnto *Felix Idecrõſis*, both being wicked Heretickes and *Donatiſtes*: theſe two wicked caitiues thinking to take away from the people all deuotion towardes the bleſſed Sacramente, cauſed before the wholle people that the holy *Euchariſt* ſhould be caſt vnto their dogges, that they ſhould eat the ſame (a marueilous matter) theſe dogges by the iuſt iudgment of

Lib. 2 in Parmé.

Al-

Almighty God, leauing the holy *Euchariſt* vntouched, ranne preſently vpon their owne maiſters theſe two heretickes, and moſt miſerablie mangled, and killed them, as if they had ben theeues and neuer ſeene before.

18 In the citie of *Millan* was a woman which was many yeeres poſſeſſed with a Deuill, which had depriued her, both of her ſight and of her hearing, and her tongue came ſo farre forth out of her mouth that it ſeemed a horrible thing to ſee it, like vnto the troncke of an *Elephant*. This woman was brought to *S. Bernard* into the Church, wher was a very great concourſe of people. *S. Bernard* taking the ſacred *Hoaſt* vpon the Patene, and holding the ſame ouer the head of the poſſeſſed partie, ſaied theſe

wordes: Wicked ſpirite I command thee, in the power of this our LORDE, who is thy Iudge and died for vs, to depart and to touch no more this ſeruant of God. Preſently the Deuell departed and the woman was deliuered.

In vita S. Bernardi lib 2. cap. 3

19 *Palladius in vita S. Machary* writeth that a vertuous woman by negligence for ſome weekes did not communicate as before ſhe was wōt to do, in the which time a wicked man did ſolicite her vnto ſin, & whē as ſhe wold not conſent vnto him, for diſpit and diſdaine therof, he went to a Nigromant and inchaunter to work the woman ſome miſcheif This man by his inchauntment brought to paſſe that this womā ſeemed vnto all men ſightes to be a Mare, and after this maner

ſhe

ſhe remained the ſpace of three daies with out eating, wherfore her husband and her kindred brought the woman vnto *S. Macharius*, who firſt praying for her and afterward by ſprinkling of holy water vpon her, ſhe preſently was free from that illuſiō, and he exhorted her to frequent the B. Sacramēt: telling her, that God had permitted this trouble & affliction to happen vnto her, for that ſhe remained .5. weeks without being communicated.

20 *Anno Domini 1556.* In *Sachazeto* in the kingdome of *Polonia*, it happened that a Chriſtian ſeruant called *Dorothe Lazezka* after that ſhe had receaued our Lord, ſhe preſētly took the Bleſſed Sacramēt out of her mouth, put it into her handkercheif & gaue it vnto her Maſter

that

that was a Iewe, who had induced her to do this wicked fact, by promiſing to giue her afterwards a new gowne, and ſome money beſides. Now then this Iewe called vnto him .3. other Iewes *Michaleco Sacao* and *Ioſepho*, and theſe foure carying the ſacred *Hoaſt* into their wicked Synagog, there with daggers & kniues gaue many blowes and ſtroakes vpon the conſecrated *Hoaſt*, from the which miraculouſly iſſued forth ſuch abundance of bloud that gathering it from the ground with a ſpone they filled a greate veſſell. But this Sacrilegious acte was preſently diſcouered and the fower perfidious Iewes were ſone apprehended, who by commaundement frō *Sigiſmond* then King of *Polon* were al burned. At that time

time in the ſame country were many which demaunded to receaue the B. Sacrament, not only vnder the *Hoaſt* but alſo in the forme of wine, but the fame of this miracle being ſpred abroad they deſiſted from this demaũd, ſaying that becauſe in the ſacred *Hoaſt* is ſeene to be bloud, it was ſufficient for the Laietie in communicating, only to receaue the ſacred *Hoaſt*.

Surius in appen dice Chronologiæ Naucleri prope finem.

The like miracle happened in *Flaunders* in a cittie called *Bruſcels*, where in the Church called *S. Gudula*, is ſhewed a conſecrated *Hoaſt*, in the which vntill this day is to bee ſeene the ſtroakes of a knife which *Abraham* a Iewe gaue vnto the Bleſſed Sacramẽt vpon good Friday & as yet the bloud is to be ſeene in the *Hoaſt*. Of which Miracle hath

Anno Domini. 1396.

hath alſo written *Guicciardinus in deſcriptione Germaniæ inferioris*: In many other cities of Europe hath happened the like as is noted in *Theatro vitæ humanæ.to.17 .lib. 9.pa.3225.col.1*

21 *Venerabilis Beda in collectaneis ſub finem.* writeth how that *Bonifacius* the Pope cõmunicating the people, a certaine yong *Iewe* which was there preſent, did communicate likewiſe amongeſt the reſt, who preſently after that he had receaued the B. Sacrament, cried out with a loud voice ſaying, runne *Bonifacius* to Baptiſe me, for that the bread which I haue receaued, doth burne & cõfound me. The *Iewes* hearing of this matter did raiſe ſuch an vprore that the father of this young child hauing a houſe of fagotts, put his ſonne

ther-

therin and set it on fire, which, his mother seeing began to crie out & call vpon the blessed Virgine *Marie* that shee woulde vouchsafe to helpe and succour her sonne: but the furious *Iewes* cast like-wise the mother into the fire after her sonne: the rumor hereof presently came vnto Saint *Bonifacius*, who in his Preistlie vestimentes (for as yet he had not put them of) came and entered into the fire and deliuered the mother & the sonne safe and sound from all hurt of the fire.

22 *S. Antonie* of *Padoua* being in the cittie of *Tolosa*, disputed with an heretike about the blessed Sacrament, who being altogither vnable to answere the argumentes of this Saint: spake these wordes. O *Antonie* thou con-

confoundeſt me with thy words and therfore let vs now come to ſome triall of deedes. Let it be done I pray you ſaid *S. Antonie*: the hereticke replying ſaied. I haue a Mule, whom I will cauſe to remaine three daies without eating any meate, & afterward I will bring her into the market place, whither thou ſhalt come with thy Sacrament, and I with my prouender, if my Mule leauing her oates ſhall come to adore thy Sacrament, I will beleeue in it, and I promiſe thee to adore it alſo: In the name of our Lord let it be done ſaid S. *Antonie*; In the meane time this matter was publiſhed through out the wholle citie and into many places in *France*. The third day beeing come, both the parties came into the place appointed

with a great multitude of people. Here *S. Antonie* had caused to be made an Altar, vpon the which he said Masse hauing about him very many Lords and noble men, standing with their torches ready lighted and being desirouse to see the end of this matter. *S. Antonie* before he did cõmunicate, stood holding the sacred *Hoast* in his hand, and then the heretike began to take forth his oates out of his sacke and put them before his Mule, who with greate greedines began for to eate them: But Saint *Antonie* turning him selfe about, full of firme faith said vnto the Mule, in the power of this Lord which remaineth in this sacred *Hoast* I cõmand the to leaue thy oates, and to come presently to acknowledge & adore thy Maker.

ker. (a maruailous thing) he had scarcely spoken these wordes, whē as the Mule prestly left the prouender before her, cast forth that which was in her mouth, bowing downe her head, approched vnto *S. Antonie*, & kneeling vpon the ground made reuerence and adored our Lorde which was in the consecrated *Hoast*, wherewith the heretick was conuerted and the Catholicks exulted with ioy & gladnes

S. Antonius in summa hist. part 3. tit. 24 Surius Tom. 3

23 *S. Augustin* writeth how that in his time the house of *Hesperius Tribunitius* was so troubled and afflicted with malign spirits that nether man nor beast could remaine therin, and how that a Preist saying Masse therin with the presence of the blessed Sacrament, freed the house altogither from them. The owner

22. de ciuitate Dei. c. 8.

of

of the ſaid houſe reported this miracle vnto *S. Auguſtine.*

24 *Ceſarius in ſua hiſtoria* writeth that an heretike which was an inchanter being condemned to die, went away laughing, and being bound vnto the ſtake and in the middeſt of the fire wherwith he was to be burned, He called vpon the Deuill with his wicked arte, who ſuddainly put out the fire, wherat the Negromancer laughed much more thē before he did; But the Biſhoppe being informed of this matter, brought with him the bleſſed Sacrament and made the fire to be kindled againe: wherfore the hereticke called vpon the Deuill againe for to helpe him, but he anſwered him ſaying, now I can not helpe thee, for that he is here preſent which can do more then I am able to doe.

25 In London a cittie of England it happened that in the Church of *S. Paule*, a certaine Tailor being an hereticke was accuſed before the *Archbiſhoppe* (who thē was *Thomas Arundell* of *Canterbury*) for that he made not reuerence vnto the B. Sacrament, the *Archbiſhop* moſt louingly exhorted him to honor ſo worthie a Sacramēt and the hereticke anſwered him moſt impudentlie that the ſpider was more worthy to be honored thē the *Euchariſt*, which wordes he had ſcarcely ended, before that an horrible ſpider of vnmeaſurable greatnes miraculouſly fell downe frō the roof of the church by his thred which he weaued, and went towards the ſacrilegious mouth of the hereticke for to enter therein & to do reueng

for

for ſuch wicked blaſphemie, *Thomas waldenſis* who with diuerſe other Prelats was thē ther preſent writeth this miracle. *Tom. 2 cap. 63 contra VVicleſum.*

16 In *Conſtantinople* it was vſed that when as any conſecrated particles did remaine, to call frō the ſchoole pure and innocent childrē to whom they gaue the particles which were left. It happened vpon a time that emongeſt theſe childrē was alſo the ſonne of a Iewe a glaſſmaker a cheefe enimie vnto Chriſtians. This Iew vnderſtāding that his ſonne had receaued the moſt B. Sacrament came to be ſo furious that being blinded with paſſion he caſt his owne ſonne into the furnace of glaſſe which burned extremely, the mother not knowing of this wicked facte of her husband, went vp and downe the

the Cittie ſearchinge for her ſonne with ſheding many teares and making much lamentation, the third day ſtandinge at the dore of her ſhop neare vnto the fornace ſhee bewailed her leſt ſonne, and with ſorowfull ſithes ſhe often named him: at length the ſonne hearing the voice of his mother anſwered her out of the flaming fornace, wherefore the mother ranne preſently vnto him and ſeeing her ſonne in the mideſt of the flame miraculouſly kept and preſerued was much moued with this miracle, and knowing the cauſe thereof ſhe left her Iudayiſme and became a Chriſtian: and this matter being related vnto *Iuſtinian* the Emperor, he cauſed the father being a Iewe to be punniſhed as a killer of his owne ſone.

This Miracle is written of *Euagrius.* l. 4. c. 36. & of *Gregorius Turonenſis* & of *Nicephorus Caliſtus.* li. 17. c. 25.

27 In *Bauaria* neare vnto *Ingolſtade* was a certaine ſimple contrie man, but deuout, who by meanes of keeping of his cattell could not go euerie feaſt to adore the Bleſſed Sacrament in the Maſſe: wherfore he ſecretly procured a conſecrated particle and put the ſame into a hole in his ſtaffe, which he had made for this end and purpoſe, and on the feaſts when as he could not go vnto the Church he ſticked his ſtaffe into the grounde, he kneeled downe vpon the earth with his knees, he adored the B. Sacrament, he ſaid the Roſary of our Lady, and did other his deuotions: he had alſo an other ſtaffe which ſerued him to guid and direct his cattell: It happened vpon a time, that the beaſts which he kept being moued either

ther with the change of the we-
ther or els by ſome other acci-
dent, did runne vp and downe
hether and thether, he for to ga-
ther them togither firſt caſt af-
ter thē his ordinary ſtaffe & af-
ter that haſtely the other wherin
was the Bleſſed Sacrament, but
preſently perceiuing of it he be-
came very ſorowfull for this fact
and kneeling downe to take vp
the ſtaffe, the earth where the
ſtaffe lay ſuncke lower & lower
& the more that he bended him-
ſelfe to it, the more it ſtill did
ſincke, at length ſorowfully rai-
ſing vp him ſelfe, he ſaw all his
cattel kneeling round about the
ditch adoring our Lorde, with
which Miracle this good man
was much amazed, & with great
lamētation went to declare this
wholle matter vnto his Pariſh
Preſt

Preist, who related it vnto the Bishoppe which presently came with solemne Procession vnto the place and with great reuerence and humility tooke vp the staffe wherin was the blessed Sacrament, and in this place for memory of this Miracle builded a goodly Church, which was called the Church of our Sauiour, hether came greate concourse of people who tooke for deuotion some small quantitie of the earth of the ditch. I knowe not what Author hath written this history in *Italie*. But I haue ben in this place I haue sene the ditch, I haue visited this Church In the which I thinke that as yet is painted this miracle.

28 In the Citie of *Nouiomago* in *Gelderland*, In the way as the Parish Preist carried the blessed

Sacrament vnto a ſicke woman, were two yong heretickes playing with egges of Eaſter which ſhould more ſpeedely ſwallowe vp their egges. And the bleſſed Sacrament being paſt by, one of theſe two yong men ſaid, I will ſooner ſwallow vp this egge thē that wench will, that *Diaſtra* God: for ſo in diſpite he called the B. Sacrament, and preſently therewith put the egge into his mouth, which miracuouſly did ſticke faſt in his throate; and this miſerable wretch fearing leaſt that he ſhould be choaked therwith, tooke a tallowe candell & put the ſame into his throat for to make the egge go downe (a maruailous thing) all the tallow of the candel went frō the weke and was ſetled round about the egge and moued it nothing at all

all, and as he drew forth againe the weeke this miſerable hereticke fell down dead, & became ſo blacke and ſo brutiſh that he ſeemed to be rather a diuel then a man. Afterwardes his throate was opened and they found the egge towards the rout of his tongue, with which chaſtiſment Chriſt ſhewed him ſelf to be the trew God, and not a *Diaſtro* as that wicked heretike called him

29 It is written in the booke called *Promptuarium Exemplorum*, and *Ceſarius* rehearſeth it alſo, how that a certain woman perceauinge that her Bees did yeeld her litle fruite but died pitifully through the counſaile of an other, ſhe put the Bleſſed Sacramẽt into one of her Bee hiues and coming afterward to ſee if her Bees had gathered any more

This miracle hapned *Anno Domini* 1561. 8. *die Aprilis, et ſcribitur a Tillmano Bredẽbachio lib. 7. Sacrarum collet. 6. 60.*

ſtore of honie then before they did: ſhe found in that hiue a little Chappel of moſt white waxe which the Bees had made with marueilous arte, in the middeſt wherof was an Altar, with a Pixe wherein was the Bleſſed Sacrament. The Biſhoppe being aduertiſed hereof came in Proceſſion to take forth the Bleſſed Sacrament, and caried the ſame into the Church with cómon ioy & reioicing of the whole people

30 Vnto that which now laſtly I meane to ſpeake of, I my ſelfe haue bene an eie witneſſe: In *Rome Anno Domini 1563.* In the Hoſpitall of *S. Iohn Lateran* A young Turke about twentie yeares oulde hauinge remained ſome yeares in *Ancona* with his father a marchant of Turkie, in the end fled from his father vnto

Rome

Rome where finding no other refuge, he put him ſelfe to ſerue a Gentlemã, with whom he went to Church, heard Maſſe, and becauſe he had perfectlye gotten the Italian tongue, he was commonly accounted for a Chriſtiã: After ſome fewe monethes this young Turke fell ſicke, and his maiſter ſent him vnto the Hoſpitall, where he was receaued and alſo aduiſed by the maſter of the Hoſpital to prepare him ſelfe for to be confeſſed & to receaue, for ſo was the order of that houſe, The young man for feare leaſt that he ſhould haue bene caſt of and reiected, promiſed to do ſo, and did it without any diſcouering of him ſelfe to be a Turke, (a marueilous matter) preſently after that he had receaued the Bleſſed Sacrament, he demaun-

ded to be Baptized, with ſuch zeale and feruour that he could hide him ſelf no longer but publickely affirmed that hee was a Turke. The maſter of the Hoſpitall thinking that he had not bene well in his wittes, ſent me who came as a companion of a Father (which preached on the feſtiuall daies in the ſaid Hoſpitall) to quiet and pacifie him. The yong man rehearſed vnto me all that which heere I haue ſaid, and deſired me to ſolicite his baptiſing, affirming vnto me that he foũd great burning within him, and that therſore he was not able to reſt or repoſe himſelfe. The Chapline hauing well examined the matter, and finding that he had bene circumciſed, did baptiſe him, who hauing receaued holye Baptiſme, was

quiet

quiet & died the next day.

An Admonition to the Christian Reader.
Cap. 28.

REMEMBER (Christiã Reader) that as thou art composed of Soule & of body; euen so thou hast two liues; the one temporall subiect to a thousand casualties: The other spirituall, subiect also to many imperfections and miseries. That consisteth in the vniõ of the soule with the body which was made in the wombe of thy mother: when as God creating thy soule, did vnite it vnto thy body: This consisteth in the vniõ of grace with thy soule, which is made in the lappe or bosome of the Church our mother, when as in the Sa-

erament of Baptiſme, God infuſed grace into thy ſoule. Both the one & the other life, as they haue their contraries & enemies ſo haue they conuenient remedies. God therefore foreſeeing, that the enemies of our ſpirituall health & life (which are ſinnes) would often times preuaile; As a Phiſition no leſſe ſkilfull then mercifull, emongeſt many other helpes hath inſtituted two Sacraments for remedie of our ſpirituall life. One of holy Confeſſiō, An other of the B. Sacrament; that to giue ſpirituall life (which is none other then to liue in the grace of God;) and it is performed by driuing away ſinne and by conferring of grace: This: to conſerue the ſame life; which is done by feeding our ſoule & by giuing it force to reſiſt tentatiōs.

But that which now a daies is greatly to be lamented, is, that albeit the ſpirituall life of our ſoule is more worthy & of greater importance then the temporall life of this miſerable body, yet neuertheles men make little account thereof, and diuerſly prefer the other before it; What doth not a ſicke perſon for the recouery of his corporal health? He ſpareth no charges, he regardeth no traiuells, he careth for no bitternes of medicines, and he eaſely endureth the launcing of ſharp raſors, and the burning of hoat irons; he ſeeketh out and findeth for moſt ſkilfull Phiſitions, and he procureth to haue all kind of moſt exquiſit medicines: and all this he doth for getting of corporall health, which whether he will or no indureth for a

ſmall while, and that, with infinite labour and trauaile. Tell me now therfore O Chriſtian Reader, if for the recouery of our ſpirituall health thou vſeſt ſo greate diligence? Iudge then if this be not a matter worthely to be lamented: I will not here by diſcourſing ſearch and ſeeke out the cauſe of this greate careleſnes, whether it be for want of beleefe or elſe for want of conſidering thoſe thinges which our holy faith teacheth vs: But for cõcluſion of this my ſinal worke I do giue thee this aduiſe and counſaile; if thou deſireſt as thou oughteſt to deſire, to obtaine ſpirituall health and life go often to Confeſſion: and if thou deſireſt to keepe and preſerue this life, do thou alſo cõmunicate often: for beleeue me, in the Church of

Chriſt

Christ is no better meanes, nor yet any more forcible reason, to haue security of sauing thy soule (as farre as possiblie it may be had in this daungerous life) then to frequent (as they ought to be) these two Sacraments in conformation whereof I will here set downe that which is wtitten in the booke called *Promptuarium Exemplorum*. Two yong studients, being deuout and deare frendes, bargained together, that the first of them which died (God permitting of it) shoulde come and giue notice vnto the other of his estate: One of these happened to die, and seuenteene daies afterward appeared most bright vnto his Companion saying vnto him. I by the grace of God am saued, and enioy alreadie the glorie of heauen: the o-

ther

other saying vnto him, in what thing dideſt thou pleaſe God moſt whileſt that thou liuedſt vpon earth; he anſwered, in frequenting of the Sacraments, and cheefly by often receauing the B. Sacrament with deuotion & being farre from all ſinne. *Vigl. de fruct. ſan. diſ. 27.*

THIS WHICH FOLOW eth is takē forth of *S. Thomas de Aquino Opusc. 57.* In the which is the Office and the Masse of the most holy Sacrament. the one and the other were cōposed of him by the commaundement of the holy Pope *Vrban* the 4. which instituted the feast of the most holy Sacrament.

Tbe Himne at the first Euensong.

PANGE *lingua glorioſi,*
Corporis myſterium,
Sanguiniſque pretioſi,
Quem in mundi pretium,
Fructus ventris generoſi,
Rex effudit gentium.
Nobis datus, nobis natus,
Ex intacta Virgine.

¶ *Et*

Et in mundo conuersatus,
Sparso verbi semine,
Sui moras incolatus,
Miro clausit ordine.
In supremæ nocte cenæ,
Recumbens cum fratribus,
Obseruata lege plene
Cibis in legalibus,
Cibum turbæ duodenæ
Se dat suis manibus.
Verbum caro panem verum;
Verbo carnem efficit,
Fitque sanguis Christi merum
Et si sensus deficit;
Ad firmandum cor sincerum,
Sola fides sufficit.
Tantum ergo Sacramentum
Veneremur cernui:
Et antiquum documentũ
Nouo cedat ritui:
Prestet fides supplementũ
Sensuum defectui.
Genitori, genitoque

Lau

Laus, & iubilatio,
Salus, honor, virtus quoque,
Sit, & benedictio,
Procedenti ab vtroque
Compar sit laudatio. Amen.

The same in Englisʰ.

OF Christ his body glorious
Sing my tong the mistery
And also of his pretious blood,
Which the worlds price to be,
The king of natiõs did shed forth
Fruit of noble wombe was he.

On vs bestowed & for vs borne,
Of a maid vntoucht indeed,
Conuersant vpon the earth,
Sowing of his word thee seed,
And of his time of being here,
Strangely he the end decreed.

The night he with his brethren sate:
And his supper last did make:

In full obſeruance of the law,
Law-aſſigned meates did take,
Himſelf food to Apoſtles twelue
With his handes he did betake.

The woord now being fleſh be-
come,
So very bread fleſh by the word
And wine the Blood of Chriſtus
made,
Though our ſenſe it not affoord:
But this in hart ſincere to fix:
Faith ſufficeth to accord.

Wherfore a Sacrament ſo great,
Humbly proſtrate we adore,
And vnto rites begun of late,
Sawes muſt yeld that were be-
fore:
And where our ſence is ſeene to (faile
There muſt faith ſupply reſtore.

Vnto the Father and the Sonne
Ioy and praiſe aſcribed be,

And saiing health honor and
power,
As also benedicite:
And to him that from both pro-
ceedes,
Praises like acknowledge we.
Amen.

The Himne at Mattens.

SAcris solemnijs iuncta sint gaudia,
Et ex præcordijs sonent præconia,
Recedant vetera, noua sint omnia,
Corda, voces & opera.
Noctis recolitur cena nouissima,
Qua Christus creditur agnum, azima
Dedisse fratribus, iuxta legitima
Priscis in dulta patribus.
Post agnum typicum expletis epulis,
Corpus dominicum datum discipulis,

Sic totum omnibus, quod totum
singulis,
Eius fatemur manibus.
Dedit fragilibus corporis ferculum,
Dedit, & tristibus sanguinis poculum,
Dicens, Accipite quod trado vasculum,
Omnes ex eo bibite.
Sic sacrificium istud instituit,
Cuius officium committi voluit
Solis presbyteris, quibus sic congruit,
Vt sumant, & dent cæteris.
Panis angelicus fit panis hominũ:
Dat panis cælicus figuris terminum,
O res mirabilis manducat Dominum,
Pauper seruus, & humilis.
Te trina deitas, vnaque; poscimus
Sic nos tu visita, sicut te colimus,

Per tuas ſemitas duc nos, quo tendimus,
Ad lucem quam inhabitas.
Amen.

The Himne at the Laudes.

VERBVM ſupernũ prodiens,
Nec patris linquẽs dexterã
Ad opus ſuum exiens,
Venit od vitæ veſperam.
In mortem a diſcipulo,
Suis tradendus emulis,
Prius in vitæ ferculo,
Se tradidit diſcipulis.
Quibus ſub bina ſpecie,
Carnem dedit, & ſanguinem,
Vt duplicis ſubſtantiæ,
Totum cibaret hominem.
Se naſcens dedit ſocium,
Conueſcens in edulium,
Se moriens in pretium.
Se regnans dat in præmium.

O ſalutaris hoſtia,
Quæ cœlis pandis oſtium:
Bella præmunt hoſtilia,
Da robur, fer auxilium.
Vni trinoque domino,
Sit ſempiterna gloria:
Qui vitam ſine termino,
Nobis donet in patria. Amen.

The ſequence after the Epiſtle of the Maſſe.

LAVDA *Sion Saluatorem,*
Lauda ducem & paſtorem,
In hymnis, & canticis.
Quantum potes, tantum aude,
Quia maior omni laude,
Nec laudare ſufficis.
Laudis thema ſpecialis,
Panis viuus, & vitalis,
Hodie proponitur.
Quem in ſacræ menſa cenæ,
Turbæ fratrum duodenæ,
Datur

Datum non ambigitur.
Sit laus plena, sit sonora,
Sit iucunda, sit decora,
Mentis iubilatio.
Dies enim solemnis agitur;
In qua mensæ prima recolitur
Huius institutio,
In hac mensa noui regis,
Nouum Pascha nouæ legis,
Phase vetus terminat.
Vetustatem nouitas,
Vmbram fugat veritas,
Noctem lux eliminat.
Quod in cena Christus gessit,
Faciendum hoc expressit,
In sui memoriam.
Docti sacris institutis,
Panem vinum in salutis,
Consecramus hostiam.
Dogma datur Christianis,
Quod in carnem transit panis
Et vinum in sanguinem.
Quod non capis, quod non vides,

Animosa firmat fides,
Præter rerum ordinem,
Sub diuersis speciebus;
Signis tantum, & non rebus,
Latent res eximiæ.
Caro cibus sanguis potus,
Manet Christus tamen totus,
Sub vtraque specie.
A sumente non concisus,
Non confractus, non diuisus,
Integer accipitur.
Sumit vnus, sumunt mille,
Quantum isti, tantum ille:
Nec suptus consumitur.
Sumunt boni, sumunt mali,
Sorte tamen inæquali,
Vitæ, vel interitus.
Mors est malis vita bonis.
Vide paris sumptionis,
Quam sit dispar exitus.
Fracto demum Sacramento,
Ne vacilles, sed memento,
Tantum esse sub fragmento,
Quan-

Quantum toto tegitur.
Nulla rei fit sciſſura,
Signi tantum fit fructura
Qua nec ſtatus, nec ſtatura,
Signati minuitur.
Ecce panis Angelorum,
Factus cibus viatorum:
Vere panis filiorum,
Non mittendus canibus.
In figuris præſignatur,
Cum Iſaac immolatur:
Agnus Paſcha deputatur,
Datur manna patribus.
Bone paſtor panis vere,
Ieſu noſtri miſerere:
Tu nos paſce, nos tuere:
Tu nos bona fac videre,
In terra viuentium.
Tu qui cuncta ſcis, & vales,
Qui nos paſcis hic mortales,
Tuos ibi commenſales,
Cohæredes, & ſodales,
Fac ſanctorum ciuium. Amen.

The

The ſame in Engliſh tranſlated by the Reu. Fa. R. S.

PRaiſe, O Sion, praiſe thy Sauiour,
Praiſe thy Captaine and thy paſtour,
With hymnes and ſolemne harmony.
What power affords performe indeede,
His workes all praiſes farre exceede,
No praiſe can reach his dignity.
A ſpeciall theam of praiſe is read
A liuing and life giuing bread,
Is on this day exhibited
Within the ſupper of our Lord,
To twelue diſciples at his bord,
As doubtles twas deliuered.
Let our praiſe be loud and free,
Full of ioy and decent glee,
With minds and voices melody,
For now ſolemnize we that day,
Which doth with ioy to vs diſplay,

The priuy vſe of this miſtery,
At this borde of our new ruler,
Of new Law, new paſcall order,
The ancient rite aboliſheth,
Old decrees by new annild,
Shadows are in truth fulfilled:
Day former darknes finiſheth.
That at ſupper Chriſt performed
To be done he ſtreightly charged,
For his eternall memorie,
Guided by his ſacred orders,
Bread and wine vpon our Altars
To ſauing hoſt we ſanctifie,
Chriſtians are by faith aſſured,
That to fleſh the bread is changed,
The wine to blood moſt pretious,
That no wit nor ſence conceaueth,
Firme and grounded faith beliueth,

In

In ſtrange affects not curious.
Vnder kindes two in appearãce
Two in ſhew but one in ſubſtãce
Be things beyond compariſon:
Fleſh is meate, blood drink moſt heauenly:
Yet is Chriſt in each kinde whol ly,
Moſt free from all diuiſion.
None that eateth him doe chew him,
None that takes him, doth de-uide him,
Receiued he whole perſeuereth,
Be there one or thouſandes hou ſoled,
One as much as all receaued,
He by no eating periſheth.
Both the good and bad receue, him,
But effectes are diuers in them
True life, or true deſtruction,
Life to the good, death to the wicked:

Marke how both alike receiued
With farre vnlike concluſion.
When the Prieſt the hoaſt deui-
deth,
Know that each parte abideth:
All that the wholle hoaſte co-
uered,
Forme of bread not Chriſt is bro
ken,
Not of Chriſt but of his token,
Is ſtate or ſtature altered.
Angels bread made *Pilgrimes*
feeding,
Truly bread for childrens eating
To dogs not to be offered:
Signd by *Iſaake* on the Altar
By the Lambe and paſchall ſup-
per,
And in the manna figured,
Ieſu foode and feeder of vs,
Heere with mercie feede and
frinde vs,
Then grant in heauen felicitie,
Lord

Lord of all whom heere thou fee
deſt,
Fellow heires, gueſts with thy
deareſt,
Make vs in heauenly company.

Antiphona.

Ego ſum panis viuus, qui de cœlo, deſcendi, ſi quis manducauerit ex hoc pane, viuet in æternum.

V. Panem cœli dedit eis.

R. Panem Angelorum manducauit homo. *Oratio.*

ECcleſiæ tuæ quæſumus Domine vnitatis, & pacis propitius dona concede: quæ ſub oblatis muneribus myſtice deſignantur. Per Dominum noſtrum Ieſum Chriſtum, &c.

Antiphona.

O ſacrum cõuiuium, in quo Chriſtus ſumitur; recolitur memoria Paſſionis eius; mens impletur

tur gratia, & futuræ gloriæ, nobis pignus datur.

℣. Educas panem de terra.

℟. Et vinum lætificet cor hominis.

Oratio.

FAc nos quæsumus Domine diuinitatis tuæ sempiterna fruitione repleri, quam pretiosi corporis, & sanguinis tui temporalis perceptio præfigurat. Qui viuis & regnas cum Deo Patri, &c.

ANima Christi sanctifica me Corpus Christi salua me, Sāguis Christi inebria me, Aqua lateris Christi laua me, Passio Christi conforta me: O bone Iesu exaudi me, intra vulnera tua abscōde me, ne permittas me separari a te, Ab hoste maligno defende me, In hora mortis meæ voca me, & iube me venire ad te, vt cum sanctis tuis laudem te in sæcula sæculorum. Amen.

REMEMBRANCES OF *Mother Tereſa di Ieſu: whoe was foundres of the barefooted Carmelitã Nunnes for her monaſteries tranſlated firſt out of Spaniſh into Italian, and now into Engliſh for the profit of euery deuout Soule.*

1 THE earth vntilled being neuer ſo fertil bringeth forth but brambles and thornes: euen ſo is the vnderſtanding of man.

2 To ſpeake well of all ſpiritual thinges: as of Religious perſons and Preiſts.

3 Emongſt a multitud to ſpeke alwaies litle.

4 To be modeſt in euery thing which

which thou ſhalt doe, or mannage.

5 Neuer to be erneſt in things of ſmall importance.

6 To reaſon with euerie one with modeiate cheerfulnes.

7 To ſcoffe or ieſt at nothing.

8 Not to reprehend any, without diſcretion humilitie, and thy owne confuſion.

9 To accommodate thy ſelfe to the Complexion of the partie with whom thou haſt to deale, for the ſeruice of God, with the cheerefull to be merrie, with the melancholie, ſad; finally to be all, vnto all, to gaine all.

10 Neuer to ſpeke vnles thou haſt firſt well thought of it, and cõmended vnto God our Lord what thou mindeſt to ſay, to the entent that thou ſpeakeſt nothing that may offend him.

Neuer

11 Neuer to excuſe thy ſelfe without very probable cauſe.

12 Neuer to ſpeake any thing of thy ſelfe that maye deſerue praiſe, as of thine owne knowledge, vertue, linage, vnles thou haſt ſome probable hope to reap therby ſome commoditie; and then doe it with humilitie, and conſideration, becauſe they are gifts which come frō the handes of God.

13 Neuer to amplifie any matter, but moderatelye to ſpeake what thou thinkeſt.

14 In all thy conferences and cōuerſations, to mingle alwaies ſome ſpirituall thing, & ſo thou ſhalt auoide many idle wordes, and murmurations.

15 Neuer to affirme any thing before thou knoweſt well.

16 Neuer to intermedle to giue thy

thy opinion in any thing, vnles thou art desired: or els charitie requireth it.

17 When as any one speketh of spirituall thinges, to harken vnto it with humilitie, and like a scholler to learn that for thy self which he shall speake well and maketh for thy purpose.

18 To discouer and open vnto thy Confessor and Superiour all thy tentations, imperfections & repugnances, that he may giue the remedie and counsaile to ouercome them,

19 Neuer to remaine out of the Cell, neither to go forth therof without cause, and when thou goest forth to demaund helpe of Almightie God that thou maiest not offend him.

20 Neuer to eate nor drincke but at thy vsuall times, and then

to

to geue great thankes vnto Almightie God.

21 To do all thinges as if thou wert in the preſence of Almightie God, and by this means thou ſhalt gaine much vnto thy ſoule.

22 Neuer to harken vnto him, which ſpeaketh ill of any one, neither to ſay euill of any but of thy ſelfe, and when thou reioiceſt thereat, it is a good ſigne that thou doeſt profite.

23 To direct euery work which thou ſhalt do, vnto Almightie God, by offering it vp vnto him, and deſiring that it may be to his honour and glory.

24 Let not thy mirth be with immoderate laughing; but with cheerfulnes, that is humble, modeſt, affable, and of good edification.

25 Alwaies to imagin that thou art

art a ſeruant vnto all men, and in all and euery one to conſider the perſon of Chriſt our Lord; that therby thou maiſt beare reſpect and reuerence towards all.

26 To be alwaies readie to doe obedience, as if Chriſt Ieſus in the perſon of thy Prior or Prelat ſhould commaund thee.

27 To examine thy conſcience in euery worke which thou ſhalt doe, & in euery hower, & knowing thy defects, to procure with the helpe of God, to amend thē, and by this way thou ſhalt ariue vnto perfection.

28 Not to thinke of others imperfections, but to cōſider their vertues, and thy owne defectes.

29 To haue alwaies a great deſire to ſuffer ſome thing in euery matter & occaſion, for the loue of Chriſt.

Euery

30 Euery daye to offer vp thy ſelfe many times vnto Almightie God, and this with great feruour and deſire of God.

31 That which thou meditateſt on, in the morning to haue it preſent with thee, the wholle day afterwardes, and to vſe all diligence herein, becauſe it is a thing of great profite.

32 To cõſerue diligently thoſe good motions which our Lord doth ſend thee, and to put in execution thoſe deſires, which he ſhall giue thee in praier.

33 Flie alwaies ſingularitie as much as is poſſible, becauſe it is a great hurt for the whole cõmunaltie.

34 To read often times the orders and rules of thy Religion, & to be very carefull to obſerue them.

35 Con-

35 To consider in all created thinges the prouidence & wisdome of God, and in them all to praise him.

36 To seperate thy harte from the loue of all thinges, and to indeuour to find Almighty God

37 Neuer to make shewe outwardly of deuotion which thou hast not inwardly: thou maiest very well keepe secrete thy inward deuotion.

38 Neuer to shew but in case of necessitie thy internall deuotion because as *S. Frances* and *S. Bernard* do say, *Secretū meum mihi:* My secret is to my selfe.

39 Not to cōplaine if thy meat be not well dressed, rembringe the gall and viniger of CHRIST IESVS.

40 Sitting at the Table not to speake to any person, neither to

lift vp thy eies to behold others.

41 To consider the table of heauen and the meat therof, which is Almightie God, & the guests which are holy Saintes and Angels, to cast vp thy eies vnto this table and earnestly desire for to sitte therat.

42 In the presence of thy Superiour (in whome thou oughtest to consider Christ Iesus) not to speake, but for necessitie, and with great reuerence.

43 Neuer to doe any thinge, which may not be done before all men.

44 Not to make comparison betwixt this man, & that man, because comparisons are odious.

45 When thou shalt be reprehended by any: to harken vnto him with humilitie both internally & externally, and to pray

for

for him that hath reprehended thee.

46 When one Superiour commaundeth any thinge, not to say that an other hath commanded the contrarie, but to thinke that both of them haue good intentions, and obey them both as much as thou canst.

47 Not to be curious in speaking or demaundinge of thinges which belong not vnto thee.

48 Let thy life passed be present before thy eies, for to lament it, and also thy present coldnes, & how much thou wantest to be fitte for to go to heauē, because these are causes of great goodnes.

49 To doe alwaies what those of the house shall require thee; so that it be not against obedience; and to answere them al-

waies with humilitie and meeknes.

50 Neuer to demaund without greate neceſſitie, any perticuler thinges, either in eating or clothing.

51 Neuer to ceaſe from humbling and mortifyinge thy ſelfe in all thinges vntill death.

52 To get a cuſtome to do manie actes of loue towardes thy Neighbour and God, becauſe they inflame and make tender thy hart, and to do the like of all other vertues.

53 To offer vp all thinges vnto the eternall Father, in vnion of the merittes of Ieſus Chriſt, his onely begotten ſonne.

54 To be meeke and courteous with all others, and ſharpe and rigourous vnto thy ſelfe.

55 In the feaſtes of Saintes to confi-

consider theire vertues, and in grace to demaund thē at Gods hand.

56 To haue greate care euery euening to examine well thine owne conscience.

57 The praier which thou hast to make the morninge before that thou receaueſt, ſhall be to conſider how that thou which art a moſt vile & miſerable creature, haſt neuertheles to receaue thy God: and the night folowing it ſhall be to remember how that thou haſt receiued thy Lord and maker.

58 If thou art a Superiour neuer reprehend any one in choler but when as it ſhall be paſt, and by this meanes thy reprehenſiō will be profitable.

59 Earneſtly to procure to get perfection & deuotion, & ther-

with to dispatch all affaires.

60 To exercise much thy selfe in the feare of God, and it will bring thy soule to compunction and humilitie.

61 To consider well how soone mens mindes are changed, and how litle thou oughtest to trust vnto them, and therfore to haue great confidence in God, who is neuer changed.

62 To deale those things which belong vnto thy soule, with thy Spirituall and learned Confessor and to communicate with him all: folowing his aduise & counsaile in all thinges.

63 Euery time that thou doest communicate to demaunde of God some gift, for that his great mercies sake wherwith he vouchsafe to come vnto thy soule.

64 Albeit thou hast many holy Saints

ly Saintes for thy Aduocates, yet in perticuler be thou deuoted vnto *S. Ioseph* who will obtaine of God great grace for the

65 In time of melancholines & perturbation, neuer to leaue of thy accuſtomed good workes of penance & praier and ſuch like: becauſe the Deuill will diſquiet thee to thentent that thou ſhouldeſt leaue them: wherfore follow them more at ſuch times, & thou ſhalt ſee that our Lord will ſoone fauour thee.

66 Not to communicate or imparte thy temptations and imperfections with weaklings and imperfect perſons in the houſe; becauſe it will harme thy ſelfe and hurt others, but with thoſe which are the moſt perfect.

67 Remember that thou haſt but one ſoule, that thou art to

die but once, that thou haſt but one ſhort life and that perticuler to thy ſelfe, neither is there more then one glorie, which is eternall.

68 Thy deſire ſhall be to ſee God; thy feare ſhall be to looſe him; thy greife ſhalbe that thou doeſt not poſſeſſe him: and thy ioy in that which bringeth thee vnto God; and ſo thou ſhalt liue in great peace.

He that will reape fruite by theſe Documentes, muſt read them once ouer euery weeke.

Certaine Iaculatorie praiers written by the Reu. Fa. R. S.

GRatious Lord and ſweete Sauiour, giue me a pure intention a cleane hart, and a regard to thy glory in al my actiõs

Ieſu poſſeſſe my minde with thy preſence, and rauiſh it with thy loue that my delight may be to be imbraced in the armes of thy protection.

Ieſu be thou light vnto mine eies, muſicke to my eares, ſwetnes to my taſte, & contentment to my hart.

Ieſu I giue thee my body, my ſoule, my ſubſtance, my fame, my frends, my libertie, and life, diſpoſe of me & all that is mine as ſhall be moſt to thy glory.

Ieſu I am not mine but thine, claime mee as thy right, keepe

me as thy charge, loue me as thy child.

Ieſu fight for me when I am aſſaulted, heale me when I am wounded, reuiue me when I am ſpirituallye killed, receaue mee when I flie, and let me neuer be quite confounded.

Ieſu giue me patience in trouble, humilitie in comfort, conſtancie in temptations, & victorie againſt my ghoſtly enemies.

Ieſu giue me modeſty in cõtenãce, grauity in my behauiour deliberatiõ in my ſpeaches, puritie in my thoughtes, righteouſnes in my actions.

Ieſu be my ſunne in the day, my food at the table, my repoſe in the night, my clothing in nakednes, my ſuccour in all needs.

Ieſu let thy blood runne in my mind as water of life, to cleanſe

the

the filth of my ſinnes,& to bring forth the fruit of life euerlaſting.

Ieſu ſtay my inclinations frō bearing downe my ſoule: bridle mine appetites with thy grace, and quench in me the fire of all vnlawfull deſires.

Ieſu keep my eies from vaine ſightes, my eares from hearing euill ſpeaches, my tongue from talking vnlawfull thinges, my ſences frō euery kind of diſorder

Ieſu make my will pliable to thy pleaſure, & reſigned wholly to thy prouidence, and graunt me perfect contentment in that which thou allotteſt.

O Lorde make me ſtrong againſt occaſions of ſinne, & ſted faſt in not yelding to euill, yea rather to die then to offend the.

Ieſu forſake me not leſt I periſh, leaue me not to my owne weak-

nes, leſt I fall without recouery.

Ieſu graunt me an earneſt deſire to amend my faultes, to renue my good purpoſes, to performe my good intentions, and to be ginne a freſh in thy ſeruice

Ieſu directe mine intention, correct my errors, erecte my infirmities, protect my good endeuours.

Ieſu make me humble to my Superiors, frendly to my equals charitable to my inferiors, and carefull to yeld dew reſpecte to all ſortes.

Ieſu graunt me ſorow for my ſines, thankfulnes for thy benefittes, feare of thy iudgementes, loue of thy mercies, and mindfulnes of thy preſence. Amen.

Laus Deo Opt. Max. Bea. Virg. Mariæ omnibuſq; Sanctis. Amen.

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